THE UNIVERSITY OF ALBERTA

SOME OBSERVATIONS ON THE CONTRIBUTION OF HAROLD RUGG TO THE TEACHING OF SOCIAL STUDIES

A DISSERTATION

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CHAPTER I

DEMOCRACY AND EDUCATION

"Democracy is far more than a form of government. . . . It is an attitude of mind to which the exploitation of man is abhorrent, a way of life in which human personality is judged of supreme, of measureless worth, an order of social relationships dedicated to the promotion of the individual and collective interests of common folk; in other words, it is a society of the people, by the people and for the people."[1]

And yet, in America

"A realistic analysis of the democratic process in America shows that it is carried on largely through the interplay of many small and large special interest groups. . . .which constitute the dominant political force of the community."[2]

Social invention has lagged behind technological advancement. The schools must, says Rugg, accept a share of the blame. [3]

"The lag of the academic mind behind the creative mind of America in 1919 was wide and, I think thoroughly exponential of university pedagogy and school practice. I cannot recall a single professor of education or teacher in school history or the social sciences who was aware of the forces, trends, attitudes or ideas (herein) or who took steps to being them into the life and program of the schools."[4]

The results of this failure to build democracy, Rugg declares, is economic dislocation."[5]

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1. Rugg H. Democracy and the Curriculum , Yearbook III, John Dewey Society, p. 190
2. Rugg H. That Men May Understand, p. 233
3. Rugg H. The Great Technology, p. 256
4. Rugg H. That Men May Understand, p. 172
5. Rugg H. Ibid -Foreword, pp XII - XIII

"At bottom, our current social problems hinge upon three facts:

"The first fact is that Americans now possess an actual going economic system capable of producing enough goods and services to give every family in America the purchasing power needed to buy a decent standard of life. . . . . .

"The second fact is that we simply have not yet devised a way to give to the people generally sufficient purchasing power to buy the maximum amount of goods and services that the system can make available. In other words, distribution lags behind production. . . . . .

"The third fact. . .popular consent has advanced less rapidly than either economic productivity or social invention."[1]

And yet, for the first time in history we have, says Rugg, the technological information and equipment to produce abundance. [2]

THE GREAT TECHNOLOGY

"The first epoch on the time line of history in which man can bring forth a civilization of abundance, of tolerance and of beauty.

"A potentially great culture, because, having invented efficient prime movers, man need no longer be a cringing slave of nature.

"Great - not because the twelve hour day can become the four hour day, but because work of any prolongation can become a happy and creative experience.

"Great - because of the possibility of the successful union of technology and democracy.

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1. Rugg H. That Men May Understand. pp. 103-105

2. Rugg H. Ibid.- Foreword XII-XIII.

"Great - because the scientific method can at last be applied to the man-man relationships as well as to the man-thing relationships.

"In a word - great - because man can live creatively both as artist and as technologist.

"We stand at the crossroads to a new epoch; in one direction lies the road to the Great Technology: in others lie various pathways to social chaos and the possible destruction of interdependent ways of living."[1]

Rugg, writing in 1939, regretted that the "Social machinery of American life is badly jammed."[2] Twelve main causes exist:

1. The lag of some parts of our culture - ie., distribution behind production.

2. Undue control over wealth, communication, and government by minority groups with individualist philosophy. Needed changes are prevented.

3. Democracy with its creed of maximum development for each individual.

4. A nation-wide conviction that the free play of intelligence should determine social policies.

5. The failure of mass education to practise the democratic method.

6. Lack of real understanding by the people of the problem.

7. Widespread apathy of the people to public affairs.

8. The powerful appeal of mass suffering but the failure to remove causes.

9. Interest groups in government.

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1. Rugg H. That Men May Understand, p. 143

2. Rugg H. Democracy & the Curriculum, Yearbook III, John Dewey Society, Foreword VI-VII.

10. Danger that people will believe demogogic propaganda.

11. Complex interdependence of society.

12. Menace of lack of time.

America, says Rugg, must face these problems head on. [1]

"Democracy tends to move slowly, but delay of action now may prove disastrous. One of the great battles of mankind is being fought out on the earth today. It is nothing less than a worldwide struggle between democracy and dictatorship. One or the other of these two ways of life must die; they cannot collaborate in an interdependent world."[2]

The victory by democracy can be won only when people have that intelligent understanding which gives meaning to the expression "government by consent".

"Government can be democratic only when it is based on the consent of the people - and consent is given only when people understand. This conception makes government in a democratic state synonymous with education."[3]

The American problem, he declares, is based on the need for real democracy, economic democracy, abundance and character. [4]

"By the "American Problem" we mean to bring forth on this continent - in some form of co-operative commonwealth - the civilization of economic abundance, democratic behavior, and integrity of expression which is now potentially available."[5]

The problems, controversial and otherwise, must be introduced to and form the very backbone of our educational program, Rugg declares. [6]

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1. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society, Foreword pp. VII-VIII
2. Rugg H. Ibid. P.VIII
3. Rugg H. Ibid. p. X
4. Rugg H. Ibid. p. V
5. Rugg H. Ibid. p. V
6. Rugg H. That Men May Understand, Foreword. p. XV

Social studies as a school subject will provide educational opportunity to grapple with the problems of American life.

"Social Studies? What is that?"

"All the materials that have to do with how people live together."

"You mean the facts of history, and geography and civics?"

"Yes, and economics and sociology and anthropology - everything that has to do with social life. There will probably be two kinds of changes; first, the new content will deal with conditions and problems of modern civilization that have never been in schools at all and second, there will be a new organization of materials - probably a kind of general or"unified" social studies. . . . . .

"We need a new principle, something like this: that all the facts, ideas and generalizations needed by a child's mind or an adult's mind, should be brought into close relationship with one another. . . ."[1]

Rugg, with his associate George S. Counts, reviews American democracy and the educational problem to be confronted."[2]

Re Joint Authorship: To clarify responsibility for statements quoted, Rugg has issued this explanation re:[3]

"DEMOCRACY AND THE CURRICULUM"

"This book is the product of co-operative effort. Its nineteen chapters were written by ten authors, but the writing was done on outlines prepared jointly after prolonged exchange of views. . . . . .Thus, the group designed together the purposes, the content, and the general form of the book. . . . . .Although individual Authorship is thus assigned to each chapter, it is fair to say that the book as a whole is a joint statement of position.

(Continued-Page 6.)

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1. Rugg H. That Men May Understand, pp. 194-195
2. Counts G.S. "The Promise of American Democracy", Chapter VII, Democracy and the Curriculum, Yearbook III, John Dewey Society.
3. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society Foreword pp. XI-XII

"Education as a creative factor in history, is dependent on the democratic conception of society and the democratic way of life."[1]

The democracy of America has been a great experience in social relationships. From 1820 to 1920, thirty-four million persons crossed the Atlantic as immigrants to the U.S.A. The meaning of America was democratic opportunity. American democracy embraces the great ethical conception of the fundamental "equality, brotherhood, and moral worth of all men."[2] Democracy in America embraces political, economic and social ideals. The term democracy must not be relegated to the realm of politics only.

The most fundamental form of early American democracy was economic. There was almost complete equality of living conditions. In the early days, America was a land of freehold farmers. At the time of the Constitutional Convention of 1787, nine-tenths of the people were freeholders.[3] Each household was in itself almost an entire economy. Most men were engaged in the hard struggle against nature in a frontier community in which a feeling of fraternity and the growth of democracy were encouraged by that struggle. European visitors remarked upon the personal independence of all, including servants.

While there are minor differences among the authors in theory and practice, they see eye to eye on the crucial issues of our times. This comparative unanimity is the product of many years of co-operative study of the problems of education and the culture.

In fact three members of this committee - Messrs. Rugg, Kilpatrick, and Counts - have worked together on such problems since 1924-26, when they collaborated in the preparation of Foundations of Curriculum-making, The Twenty-sixth Yearbook of the National Society for the study of Education.

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1. Counts G. S. "The Promise of American Democracy", Chapter VII, Democracy and the Curriculum, Yearbook III, John Dewey Society. p. 187
2. Counts G. S. Ibid. p. 188.
3. Counts G. S. Ibid. p. 192.

"A free government can remain free in fact only so long as it rests on free men. And men cannot be made free by having political rights bestowed upon them. They are made free or are enslaved by the conditions under which they live and gain their livelihood. If those conditions encourage in them a spirit of independence, dignity, and integrity, then they will be free and capable of establishing and maintaining free government."[1]

In the 1930's, much of that was changed. Only a small percentage of the population remained on the farm. Of that remainder, 40% were tenants, and of the balance, the total land values was mortgaged to the extent of 40% of its full value.[2]

Counts explains another menacing change.[3] During the nineteenth century, an aristocracy of industrial capitalism arose and created the present national economic structure. It fully exploited the resources and rising population of the nation. The corporation, the stock market, the monopoly were devices of economic organization. It gained substantial control over the press, the school, the church, and the legislative, executive and judicial branches of government. In the 30's, the vast majority of the American people found themselves without title to productive property and with little control of their economic destiny. Fewer than 20% of the people own nearly everything; the balance own practically nothing beyond their chattels, says Counts.[4]

In spite of these changes, democracy in social relationships remains relatively characteristic of the mass of the American people. In the main, they tend to judge an individual by his power and achievement. There are, unfortunately, developing signs of the decay of social equality. Over

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1. Counts G. S. "The Promise of American Democracy" Chapter VII, Democracy and the Curriculum, Yearbook III, John Dewey Society. p.198
2. Counts G.S. Ibid. P. 200
3. Counts G.S. Ibid. p. 200-201
4. Counts G.S. Ibid p. 202

against this rise, we must place the fact that such governmental institutions as the senate are more completely in the hands of the people than they have ever been. In theory, at least, the American people are in a position to make their political institutions serve their purposes. However, there are essential liabilities developing. The greatest liability of all is the concentration of economic power in a few hands. A second disability lies in the incapacity of the individual to comprehend or to control the vast forces at work in the far-flung economic empire - forces which may control profoundly his whole future. A third liability of American democracy, says Counts, lies in the fact that large numbers of our people are the possessors of a legacy of ideas, attitudes, and loyalties which unfit them for building social, or cooperative ownership and regulation of large productive property.[1] They are imbued, because of relatively recent history, with the idea of individual ownership. They constitute easy prey for economic aristocrats. Too many of the American people are formally attaching allegiance to historic symbols. These symbols should be used as a foundation for building a better democracy in the future.

The increasing spread of spectacles and circuses leaves little opportunity for the average citizen to study basic social problems.

Chronic unemployment is an explosive liability in a democracy. The dole may perpetuate outworn institutions and certainly does tend to convert free men into slaves. In the American nation, there is some violence and there is considerable intolerance. Finally, the judiciary has moved into a too solid control of the machinery of government.

American democracy, says Counts, has many assets.[2] It lacks an

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1. Counts G. S. "The Promise of American Democracy" Chapter VII, Democracy and the Curriculum, Yearbook III, John Dewey Society. p. 206-207

2. Counts G. S. Ibid. pp.213-222

hereditary military caste. The American people have a great heritage of freedom. It needs only to be understood more fully and used. The American people are profoundly experimental in nature. Community relationships are guided by good neighborliness and this quality tends to defeat "the devil take the hindmost" philosophy. The contemporary aristocracy is weak. America has natural and technical resources which may be used to make life bountiful and therefore assist benign conditions for a democracy. America, containing the rich bounties of nature can be easily defended.

America is relatively secure from attack, and, since war and democracy, are incompatible, this is an important asset. The cultural level and the political sense of Americans is unusually high. Perhaps their command of systematic social knowledge is lacking on the surface. Nevertheless, in times of crisis, they are pressed to study and understand political and economic values. Research in the social sciences has been extensive so that the nation is in possession of a vast potential of social knowledge. One of the tasks of the nation's educators is to make this knowledge functional.

"American democracy and organized education are equally dependent on one another. While the defense and advance of democracy cannot be completely compassed by education, since both social invention and organization of forces are also required, education is fundamental to the entire undertaking. Indeed, even the release of the inventive and organizing energies of the people depends at bottom upon the work of education. Understanding of the present status of American democracy, awareness of the problems and hazards ahead, guidance from the lessons of past and present, achievement of a practical program of action, and utilization of the available

resources of the heritage - all of these must rest in the last analysis on a comprehensive and relevant program of education. . . . .If the American people are not able to direct this institution to the service of democracy, then clearly they can scarcely hope to save themselves from the further advance of undemocratic forces."[1]

On the other hand, the future of American education is inextricably involved in the fate of the democratic process. Education will be affected by any profound change in society. In America, democracy and education are interdependent. The public school has been looked upon as the bulwark of free men in America, and organized education, if it cherishes freedom for itself, will marshall its forces for perfecting a society in which liberty may survive.

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1. Counts G. S. "The Promise of American Democracy" Chapter VII, Democracy and the Curriculum, Yearbook III, John Dewey Society. pp. 222-223.

CHAPTER II

RUGG'S ANALYSIS OF INDUSTRIAL SOCIETY

"My thesis is that this century and a half movement of affairs has inevitably brought us to the closing years of the first great epoch of industrialism. We are called now, or will be in the next few years, to pay the piper for the dancing we and our fathers have done. The production system has become too efficient and the distribution system too ineffective for further tinkering. The debt has become too great, the interdependence too vast, the conflicting emotions of millions of men too deep for further makeshifts. Like the mighty engine that it is, industrialism is running wild, out of control. Hence my thesis: the depression is not a mere fourteenth installment - paying time: it is a day of inventory and final reckoning."[1]

This, in summary, was Rugg's view of economic chaos in 1933. He saw as alternatives the pathways of inertia, business dictatorship, proletarian revolution, planned economy, or a recognition and use of the great technological possibilities of the machines of the world. We are, he said,[2] in possession of the physical plant, the creative intelligence, and the power to produce a civilization of abundance.

"Our great intellectual tasks now are: first, to apply the scientific method to economic government - that is, to the owning and distributing of things as well as to the production of things."[3]

The life of the early American family was comparatively secure, Rugg reminds us.[4] It was a life of scarcity but was practically all guaranteed

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1. Rugg H. The Great Technology, p. 16
2. Rugg H. Ibid, pp. 18-19
3. Rugg H. Ibid, p 21
4. Rugg H. Ibid p 21

by labor on the soil. At rare intervals, a few necessities were purchased at a distant town. The characteristics of the early social order[1] were:

(1) Production to meet well known needs.

(2) Consumption of goods by members of the family.

(3) No unemployment.

(4) Exchange by barter.

(5) Human relationships were by direct contact.

(6) Control over the production-distribution system resided with the farmer and his family.

(7) Meagreness of standard of living.

(8) Within the limits of nature economic life was secure. Except for the possibility of drought or flood, and similar acts of God, life was secure.

However, asserts Rugg,[2] the order of the machine age is directly opposite.

(1) It is unplanned. The worker produces without much regard to the needs of consumption.

(2) Few goods produced by the worker are consumed by him.

(3) There is recurring unemployment.

(4) Exchange is by means of money.

(5) Much of life is impersonal and anonymous.

(6) The worker has little or no control over the economic system. Control resides in the owners of the system.

(7) In times of prosperity, the urban worker enjoys a fair standard of living.

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1. Rugg H. The Great Technology, pp.30-31
2. Rugg H. Ibid. pp.31-33

(8) The life of the worker is insecure.

As a result of two industrial revolutions (1) from the 1700's to 1914; (2) from 1914 to the present at least five powerful, national systems of production were built up.[1] Each system could produce more than its own population could buy. In each producing unit, the people were maintained on a niggardly level while surplus production was invested in corporate production. In most cases, there was little relationship between political boundaries and industrial needs. National competition and world wars were inevitable. Agencies of communication in the hands of the owners of the production machine left the masses of the people as pawns in the program of propaganda. The struggles of competitors were dressed up as the battles of the people.

The worker steadily lost control over his work and his food as the industrial system arose. Machines in the factories could produce quantity goods better than could the craftsman. The latter became a wage-employee and a machine-tender. An increasing array of agents came between the worker and his work. The rise of vertical corporations took control out of the hands of manufacturers and placed it in the hands of promoters and bankers. Often these controls were held by remote bankers. A long queue of middlemen - bankers, jobbers, wholesalers, manufacturers, managers, superintendents, bosses - formed between the worker and his share of the economic surplus. A complicated system of exchange replaced the simple economy of individual production. The decent living of all came to depend upon the smooth working of a vast system of production, transportation, communication, money, and credit. Control was taken from the worker and given to a body of non-producers - especially to manipulators of money and credit. [2]

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(1) Rugg H. The Great Technology, p. 31
(2) Rugg H. Ibid, pp. 43-59

Rugg chooses to speak of two Industrial Revolutions.[1] The second revolution he dates from 1914 and insists on a second because of the far-reaching industrial changes dating from that time - changes which were already underway but which were vastly accelerated by the war.

"Indirectly it created a new America by bringing about the decline of Europe and by moving potential world leadership across the Atlantic. It did this by upsetting the European interdependent system of continental trade and credit, by depreciating national currencies, by wiping out a whole middle class, by creating trade - destroying tariff barriers, and by bleeding Europe with staggering burdens of debt and armaments."[2]

The second industrial revolution developed society technologically to the point of almost manless factories. The factories themselves showed tremendous productive capacity even with a decline in man-hours. Automatic machines commenced to displace persons and cause unemployment even in prosperous periods. Population growth and therefore expanding needs, is slowing down and at the same time man-hours required in production are declining. Our economic system can now produce a fine standard of living for every family in America. "The important fact is that for the first time in history, a whole nation has a potential economy of plenty within its grasp."[3] And yet millions live close to starvation! Why? Interfering agents stand between the people and their livelihood, says Rugg.[4] Our economic system is marked by powerful production and impotent distribution. "There is poverty in the midst of potential plenty. . .Rolls Royces and bread lines, chaos and misery instead of economic paradise."[5]

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1. Rugg H. The Great Technology pp. 60-63
2. Rugg H. Ibid. p. 64
3. Rugg H. Ibid. p. 84
4. Rugg H. Ibid. p. 85
5. Rugg H. Ibid. p. 86

The real control of the economic system resides in the owners. These are the capitalists who "cumulated surplus profits from the return from the property and labor of others".[1] This group of owners has come to control the political system and therewith clinches control over the economic system. And now, as in the past two hundred years, one of these great problems of government is associated with the problem of property owning.

Even in a democracy the idea of control by the people is a myth, declares Rugg.[2] The people no longer get their information in face-to-face groups. Information comes to them now through the press, the radio, the movies, and political pronouncements. The agencies of communication, says Rugg,[3] are controlled by the owning class. The common man rarely gets all the facts and seldom does he get true ones. The necessary study of economic, political, and social problems to place democratic consent in the hands of the people is lacking. "Literacy must not be confused with education. There is grave doubt, indeed, whether it should have been taken as the first objective of education. Every country which has done so has produced a top-heavy, white-collar class, a false hierarchy of social classes. Also, the literate masses of the people have been made easy subjects for propaganda."[4]

The chief social problem before the nations of the world today: the swift building of a realistic education for all the people.

One thing, Rugg says, is clear: our present economic system lacks design. In particular the money system lacks design and only insignificant efforts are made to right the situation.[5]

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1. Rugg H. The Great Technology, pp. 87-88
2. Rugg H. Ibid. p. 102
3. Rugg H. Ibid. pp. 100-101
4. Rugg H. Ibid. p. 102
5. Rugg H. Ibid. pp 102-103

"Our philosophy of life - laissez-faire - free competition - was organized for individual success but not for group disaster. Each individual was left free to look out for himself. The collective machinery which this philosophy had produced had left "government" impotent to move for the relief of millions of the American people."[1]

Rugg examines all programs of magnitude and concludes, that, except for socialism, students of reconstruction do not want to abolish private capitalism.[2] They tend toward imposition of collective control by industry or by government. They recognize that free competition, laissez-faire, and individualism are incompatible with the interdependent mechanism of current society.

Rugg then enunciates his axioms of the economic system.[3] The first axiom recognizes an economy of abundance since we do possess energy, resources, production facilities, research ability, to produce a high standard of living in America.

The second axiom declares that the number of man-hours per commodity unit is so small that the price of commodities and the wages of labor bear no relation to productivity. The production system must be designed on the assumption that quantity of goods will be determined by the consumption needs of the people and not by the desire of any individual for personal gain , and to achieve distribution of goods, some other unit of purchasing power than wages must be devised.

Rugg's third axiom states that an over-all plan of production must be supervised in the nation by trained personnel. This job must be taken from the sphere of political manipulation and carried on as a scientific and

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1. Rugg H. The Great Technology, p. 132
2. Rugg H. Ibid. p. 162
3. Rugg H. Ibid .pp. 173-181

technological enterprise, and his fourth axiom follows from the static condition of population - there must, as a consequence, be control over investment and there must be planned restriction of the expansion of new plants.

Our units of exchange, Rugg asserts in his fifth axiom, are unreliable. A stabilized social order demands a new set of units of exchange. The design of such a managed currency must be left to scientific masters of such problems.

Axiom six suggests that only food, shelter, and clothing, and other physical form of wealth can be regarded as real wealth. Money, stocks, bonds, notes, mortgages, etc., are fictitious wealth. The sound design of an economic system will provide only for the production and distribution of real wealth.

Axiom seven: Surplus wealth has been diverted from the workers to build competing producing plants. The new economic order must control the cumulation of surpluses and their investment in producers' goods.

We have, says Rugg, a debt-creating economic system. Debts have been growing, he asserts, faster than population or the production of basic commodities. Scientific students claim that these debts can never be paid. A new economic system must, therefore, devise a new method of handling credit and debts.

Axiom nine: A vast preponderance of the national income is taken by a small minority. This compels large sections of the community to live in insecurity and poverty while a small section of the community lives in conspicuous luxury . This surplus of wealth must be recovered by means of income and inheritance taxes.

Axiom 10: A large and growing group of middle men and manipulators - non-producers - are exploiters who add large items to the cost of

commodities. This cost must be borne by the rank and file of consumers. They take an undue proportion of the price paid for commodities and then manipulations are responsible for the glaring inefficiencies of the economic system. "The postulate follows that the economic system can be operated efficiently and humanely only by the elimination, re-education, and assignment to productive work of the parasitical members of this group of middlemen."[1]

Axiom 11: The interdependence of the economic system has taken away from the wage-earners the control over their jobs, their wages, their products, and their standards of life. This control is in the hands of a small body of people - possibly three to five percent of the population. This small number is able to deny a decent standard of living to the masses.

Axiom 12: concerns the ownership of productive machinery. Rugg anticipates that the next major experimentation will be along the line of public utility control. He believes that it will be exceedingly difficult for the next step, at least, to be one of socialism.

Axion 13: Industry has controlled government and government has therefore left industry free to develop as it would. The national economic system must be reconstructed to provide for central control of the whole enterprise with power to develop a designed system and to provide for its operation by expert personnel.

Axiom 14: Control and government by consent must be re-established. A great program of adult education will need to be launched and continued indefinitely in order to re-establish government by consent.

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1. Rugg H. The Great Technology, p. 179

Rugg notes that many leaders claim that these axioms can be effected only by dictatorial control.[1] He holds that we can transform our exploitive civilization by uniting a centrally controlled technology with representative democracy.[2] He is not thinking of socialism as a solution. "That either a business dictatorship or socialistic control is a practicable possibility and a danger of some imminence cannot be denied, since even now a few thousand persons exercise central control over our major industries."[2]

But Rugg sees two real alternatives:[3] (1) a real democracy based upon the consent of the governed, or (2) a dictatorship of business organization. Social reconstruction in a democracy would mean:[4]

(1) Technological experts ~~would~~ will design an economic and political system.

(2) An intelligent minority will create a large supporting body of public opinion.

(3) Legislative, executive, and judicial representatives will subject the plans to experimental trial and error. Every industrial country must face two large problems - the task of designing a social structure that will produce the economy of abundance and the problem of securing consent. These problems are intensified by certain dominating doctrines. The gospel of success, the doctrine of conformity lead actually to a culture of hypocrisy. The heart of our civilization, says Rugg, is covered by a false front of respectability which is sheer racketeering.[5]

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1. Rugg H. The Great Technology, p. 185
2. Rugg H. Ibid. p. 186
3. Rugg H. Ibid. p. 186
4. Rugg H. Ibid. p. 186
5. Rugg H. Ibid. p. 192

Persons of creative talent - those of I. Q. 150 or more would be the inventive leaders in machine technology, economic organization, in governmental reconstruction. Then, in the U.S.A., Rugg predicts,[1] one would find from twenty to thirty million people, who given the facts, have the mentality to understand the workings of our economic system. In addition, among the rank and file of the nation, possibly 30,000,000 would understand much about the operation of modern society. Another 15,000,000 will accept whatever social organization is given to them. These latter could be taught the superficial characteristics of our economic order but they would not perceive the subtle factors involved in the reconstruction of society. Two or three million mentally deficient cases should be cared for institutionally. The second group - the potential thinking minority- the 25,000,000 - can transform democracy and upon their behavior depends the theory of government by consent. The mental capacity for sound political action is available. The capacity of these people must be transformed into dynamic understanding. We are faced with the need for an emergency program of adult education.[2] The radio, the press, the pulpit, the theatre, the movies, must be harnessed to this task. The techniques of high-powered salesmanship must be used. We should organize a dramatic nation-wide campaign for social reconstruction, concentrating directly on the 25,000,000 men and women who constitute our thinking minority.

In the depression crisis heretofore described, Rugg insisted on increased education.[3] Instead of extending education, politicians and government were reducing it, cutting staff, shortening school terms, and emphasizing the traditional education. Rugg boldly called[4] - in 1934 - for a

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1. Rugg H. The Great Technology, p. 200
2. Rugg H. Ibid. p. 201
3. Rugg H. Ibid. pp.203-209
4. Rugg H. Ibid. pp.233-242

scientific study of the educational needs of the community. There should be a vigorous program of adult education. Culture group activities should be organized to maintain the concept of education as continuing through life. A decent budget for education should be supported. Co-operation with economic and political leaders in a program of social reconstruction is essential.

The school system of America, asserted Rugg,[1] is inadequate to meet an economic crisis. The American school system set up in the nineteenth century was based upon concepts of exploitive competition and conformity. Method lagged with philosophy and the school became a listening school rather than an active one. "The teacher's intention to teach, rather than the pupil's intention to learn, dictated educational procedure."[2]

This school system created a top-heavy white collar class and a hierarchy of social classes which denied that very democracy so clearly needed. Economic advancement through intellectual education became the goal. It is clear, he says, that the people of the nation need a complete education rather than a book education. [3]

Machinery has placed in the hands of man, power to abolish economic insecurity. The constituents with which to bring forth a great culture are at hand. The problem of changing men's minds must be faced. Citizens must be made to see that design is essential. Until now, those who have been in the saddle opposed design, and the great thinking masses below them followed in conformity of thought hoping to get a chance in the saddle. Any fundamental social reconstruction must be based upon educational reconstruction. The present is a strategic time for action.[4]

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1. Rugg H. The Great Technology, p. 243.
2. Rugg H. Ibid. p. 244
3. Rugg H. Ibid. pp.248-249.
4. Rugg H. Ibid. pp.254-256

THE GREAT TECHNOLOGY[1]

"A civilization of abundance, tolerance, and beauty can be ushered in

"If man, having built an efficient production system, designs and operates a controlled and equitable system of distribution;

"If man combines technological operation with democratic control;

"If man establishes government by consent of the governed through education in tolerant and critical understanding;

"If man, having reduced the twelve-hour day to the six-hour or four-hour day, develops also the capacity for creative labor and the wise use of leisure;

"In a word - If man applies the scientific method to man-man relationships as well as to the man-thing relationships and lives creatively as artist as well as technologist.

"We stand at the crossroads to a new epoch; in various directions lie divers Pathways to Tomorrow. Some lead to social chaos and the possible destruction of interdependent ways of living.

"One leads to the Great Technology and the surest guide along that route is - Education.

. . . . . .

Rugg wrote his main books on economics and politics during the depression of the hungry thirties. If the conditions which then inspired his efforts should return, Rugg's organization of thought in these fields will no doubt attract attention.

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1. Rugg H. The Great Technology, p. 289.

CHAPTER III

RUGG: THE EXPERIMENTALIST IN PHILOSOPHY [1, 2].

Rugg adopts the position of the "Experimentalist" in philosophy.

A philosophy of education is essential to criticize the assumptions of educators, to clarify educational aims and to evaluate educational methods.

An adequate educational program will help each child grow from a state of dependence into full participation in the richest possible life.

Human knowing must go within human experience. Experience is not a private affair but can best be understood in the terms of culture and the growing up within a social group. This process of experiencing implies reaction between organism and environment. And out of this interaction grows self-hood. This self-hood develops in view of the knowledge held of self and others.

Experimentalism, as a philosophy, holds three conceptions:

(1) Ideas mean their consequences in experience.

(2) Experience is essentially social in origin and predominantly social in purpose.

(3) We find out what to expect in life by studying experimentally the uniformities within experience.

In the moral field a person learns because he understands others in terms of what he sees in himself. And he understands himself in view of

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An excellent exposition of the Experimentalist view-point is presented by W. H. Kilpatrick. His explanation of the philosophic basis for a sound education is acceptable to Rugg. (See also footnote P. 6)

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1. Kilpatrick W.H. "Philosophy of Education from the Experimentalist Outlook", Forty-first Yearbook for the National Society for the Study of Education. Part 1. pp. 39-86.
2. Rugg H. Democracy and the Curriculum - Foreword p. XII

what he has seen in others. Particular experiences bring more clearly to the mind what one has felt, possibly vaguely, before. They bring forth a sharper consciousness of how he feels regarding his own wishes and he learns that others feel much the same way. He may feel a conflict between equals and a need to find a solution. A seemingly fair solution is offered. This provides a beginning notion of justice which may grow with practice. A regard for the rights and feelings of others and the acceptance of fair play may thus be built as a characteristic of group life. And this characteristic may expand as the senior members of the group feel some responsibility to support measures and efforts for the group good. Members of the group should act as they do act because they understand what they are doing and why.

The estimation of the qualities of the good life may be agreed upon in the same manner as the acceptance of good music was arrived at through experience. The standards of music which was good to hear were set by some person more expert or more talented than others. Similarly men decided on their physical wants. Later arose the necessity for accepting certain modes of behaviour as providing the greatest good life to all concerned. In the moral field, as in the musical field the history of ethics shows that men of superior sensitivity to the moral problem, men with superior insight and creativeness have found moral solutions.

Certain philosophic principles apply to ethics. Every person must be treated as an end - never as merely a means. Each person is under moral obligation to foster the good life of all. Honest and careful study will produce <u>good</u> results and the free play of intelligence playing upon experience is our final testing ground. In the field of ethics we have no absolute principles standing above criticism. And,

"Democracy follows as the effort to run society on the combined

basis of the good life and ethics, as these are managed co-operatively by the members themselves. . . . . .

"By the group culture we mean all those transmitted results of prior human experience and contrivance through which the group now carries on its life."[1]

Without culture little would remain to us except the primordial impulses of animal nature. Our advance depends upon the degree to which law and order persuade men to live decently together. Children must learn the group culture if they are to live in the group. Culture sets the aim of education just as psychology sets the method. The culture of a race is built into the child's organism and is thus preserved. The task of responsible educators is to see that the child shall live the group life with the acceptance of adequate responsibility therefore.

Or as W. K. Clifford puts it, says Kilpatrick,

"It is the peculiarity of living things not merely that they change under the influence of surrounding circumstances, but that any change is not lost, but retained, and, as it were, built into the organism to serve as foundation for future action".[2]

The child learns what he lives, and what he learns he builds at once into character to serve as a foundation for future action.

The child learns by living.

"If the child is to learn anything, he has first of all to live that very thing; it has to enter actually into the content stream of his life. If it is a feeling he is to learn, he has first to feel it in his life, feel it as

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1. Kilpatrick W.H. "Philosophy of Education from the Experimentalist Outlook", Chapter II, Forty-First Yearbook of the National Society for the Study of Education p. 54.
2. Clifford W.K. Lectures and Essays. p. 54

his own appropriate response to something then happening in his life. If it is a thought, an idea, that is to be learned, this has to arise in the learner's mind as an appropriate response on his part to a situation calling it forth. If it is a moral decision that he is to learn, he has to live that moral decision in his own life; that is, he must in some actual life situation, probably in several successive situations, to ensure strength of learning - make this decision as his way of meeting each situation where the decision is pertinent. If the child is to learn the culture, he must live it in his own life as his way of living that life."[1]

In static societies the transmission of culture was relatively simple. Parents could teach their children the ways of living they learned from their parents. We are moving into a dynamic, changing society and the home cannot now be the educative influence it once was. The school is now forced into a position of greater responsibility for the transmission of culture. The school has inherited a new duty increased by the social changes of a dynamic society. The static school of one hundred years ago cannot cope with the situation. The cultural contribution must be lived if it is to be learned. The young must learn the essentials of civilization. To learn these they must live them.

This is a changing world and we must teach our young to live amid conditions yet to come. We do not even know what these problems will be. They must learn to adapt themselves to the world about them. Each child must make an adequate personality adjustment. We must work to build certain social - moral principles. We must prepare them to solve our increasing social

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1. Kilpatrick W.H. "Philosophy of Education from the Experimentalist Outlook", Forty-First Yearbook for the National Society for the Study of Education. p. 63

problems. We must build social intelligence.

What is learning?

"By learning is meant the state of affairs when some part or aspect of experience stays with one to influence pertinently one's further experience."[1] Such learning is going on all the time when one is alert and active but its presence and work are necessary to give coherence to experience itself as well as to allow intelligence a chance to serve within experience.

"The content of life consists psychologically of what happens to us and what we do in response. . . . .Hence, for learning purposes, we can say that life for us consists of our responses, our responses to what happens about us; and that we learn these responses as we accept them to act on."

And

"Each one learns his responses, only his responses; he learns all his responses as he accepts them to act on, some to do, others to ignore; he learns his responses in the degree that they are important to him and in the further degree that they are interrelated with what he already knows."[2]

What is learned is one's own reaction, and since one reacts to the situation as he understands it, each item is learned in its relations as then experienced. Each item learned affects further living. Each item learned is connected with the past learnings and is itself a basis for further learning.

Therefore:

(1) Each child learns what he lives.

(2) He learns it as he accepts it in his own heart to act on.

(3) He learns in the degree that the item is important to him and in

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1. Kilpatrick W.H. "Philosophy of Education from the Experimentalist Outlook", Chapter II, Forty-First Yearbook, Part I, of the National Society for the Study of Education.
2. Kilpatrick W.H. Ibid. pp 68-69

the degree that he already has meaningful learning.

(4) What he learns he builds at once into character.

The child must therefore live a quality of living fit to be built into character. Learning saves and organizes the child's experiences.

The relationship between the teacher and the student is this: For a child to learn an idea that idea must spring up in the child's mind as his response, his thinking response to a situation. The teacher may help that particular idea to arise in the child's mind, but he learns it only as his own response. The teacher cannot simply hand the child an idea and tell him to learn it. Compulsion is a last resort - not a main resort. It is an emergency way out of a difficult situation.

It is the quality of the child's day to day living that is vital. The learner learns exactly his own responses. The child's day to day living is built into character. The quality of his living is the responsibility of his elders.

Mind and character are built by living in the social group. The child builds his self-hood on the group model. An effective self-hood consists in accumulating and organizing one's experiences. The organization of these retained experiences is called character. Or when we consider the meanings that enter into the whole we refer to mind.

Based on the foregoing philosophy one would observe that the type of school is very important. "Since children and youth learn what they live, the school must be a place where living goes on, the best and finest type of living we can help our young people to create."[1]

The term live must take on a vital meaning. In the sense of bodily

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Kilpatrick W.H. "Philosophies of Education from the Experimentalist Outlook", Chapter II, Forty-First Yearbook, Part I, of the National Society for the Study of Education. p. 74

existence all students have "lived" in school and some have been able to flourish even in the worst schools. For the most part the old school failed to develop educative living. Good, rich, wholesome living is essential to be built into character. Students must be eager and they must have opportunity to pursue their own purposes. Their undertakings must be difficult enough to challenge them but not so difficult as to develop permanent discouragement. Under wise teacher guidance life must sprout even higher standards. Morally the teacher must get students to think through their relationships with others. There must be opportunity for aesthetic types of living such as creative drawing, painting, music, dancing and writing. The activity school will not disown the old line subjects of spelling, arithmetic, reading and writing. On the contrary the quality of living in the new school should encourage and develop even higher standards of excellence than was possible in the static school.

The curriculum would be an emerging curriculum. Wholesome and vigorous living is essential. Efforts to raise the quality at each age are essential. Students would be grouped according to social age.

Democracy is very closely associated with ethics. Young people can learn democracy only as they live it. Democracy cannot be taught by indoctrination. Schoolrooms must become living democracies.

The Industrial Revolution brought changes to society but not balanced changes. The ability to produce goods has increased rapidly but no similar change has been wrought in those institutions which uphold privilege. Some social changes are so far reaching that they threaten social stability unless corrective changes are effected. We are left in this position by industrial changes. There must be further social changes.

In the American scene, in the early days, it might be said truly that all healthy men had real equality of opportunity. Since the coming of

great industry this actuality is only a dream. The simple life has given way to the complex interdependence of practically all families who must now buy and sell. They have become dependent upon complex business conditions, over which the individual has little or no effective control. Therefore in times of stress the good life is denied. In such times this system can produce more than it can dispose of, and yet leaves millions stranded. Such a system cannot be defended.[1]

We have now come to the position where each one before he acts must examine alternatives and choose a course of action, which brings the best promise of a good life to as many as possible. This is an enlarged doctrine of moral responsibility. We must remake our instruments of distribution. With proper production and distribution we ought to be able to banish poverty.

We need to build a social intelligence to enable society to grapple more effectively with social problems. The schools can lay a foundation of social knowledge. Work on current problems will help the rising generation to understand our society - its strength and weaknesses. We cannot await the full growth of young people in order to undertake the study of their basic problems. Their minds may then be set in prejudice and never again be able to gain a true picture of the real problem. We must study live issues in the schools if we are to produce a generation which can solve real problems. The teacher should help the students to become capable, independent thinkers. Possibly with such teaching we can move into a society of abundance, says Kilpatrick.[2]

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1. Kilpatrick W. H. "Philosophy of Education from the Experimentalist Outlook", Chapter II, Forty-First Yearbook, Part I, of the National Society for the Study of Education. p. 82

2. Kilpatrick W. H. Ibid. p. 85.

CHAPTER IV

RUGG'S EDUCATIONAL PHILOSOPHY

The foundation for Rugg's educational work may be found in the teachings of John Dewey.[1] Dewey emphasized education as participation of the individual in the social consciousness of the race. Child interests, he insisted, are stimulated by the demands of social situations. Education must be based upon child interest and activity. Education is a process of living. Social life should be the basis of correlation for all growth. The curriculum should make a unity out of social life, says Dewey.[2] The basis of education is the child's power at work along the lines which brought civilization into being. Education is the fundamental method of social progress and reform. Education should give shape to human powers and adapt them to social service. The teacher is engaged not simply in the training of individuals but in the formation of the proper social life. Educators must recognize that life is a continous process of development and education itself must become a training in creative thinking. The true method of education, must be the development of a social environment which creates problems for the student. The function of education is to direct the native impulses into harmony with socially recognized meanings of life. Training in the art of thinking necessitates provision of genuine problem situations. Knowledge must be integrated into character.

Dewey as philosopher, psychologist, and sociologist, laid the foundation for the work of Dr. Harold Rugg. Rugg admits the tremendous influence of John Dewey.[3] Rugg mass produced outlines of education basically

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1. Rugg H. & Shumaker A. The Child-Centred School, pp 38-41
2. Dewey J. Democracy and Education, Chapters I to IV
3. Rugg H. & Shumaker A. The Child-Centred School, p. 55

founded on the previous work of John Dewey.

Rugg insists that the first problem of educational reconstruction is the development of a new philosophy of life and education. There must be a new philosophy for a new social order.[1]

He says:

"I put first the task of conceiving a new philosophy of life and education. It is a truism of educational history that the school program is determined by the theory of those who make it. As we look upon life, so we teach. What we believe, the loyalties to which we hold subtly determine the content and the method of our teaching. Each of us has a "philosophy", whether or not he has thought it through and definitely phrased it. Everything we say and do, as well as what we think, reflects that philosophy. Our courses of study, the atmosphere that surrounds our educational work, our statements of objective, our methods of instruction - all reflect the general orientation and attitudes toward life which we subsume under the term philosophy of life and education. Hence it is of the greatest importance that our philosophy shall be a consistent and thoroughly grounded one"[2]

The theories of educationalists, Rugg insists, are not the products of design.[3] They are casual thoughts, stereotyped concepts, slogans of leaders - a general drifting with the tide. There is a lack of courage and creative imagination. Conformity is a serious obstacle to educational reform. If the schools are to be used in the production of a new social order, teachers must develop a totally new outlook upon life and education. Teachers must adopt the scientific attitude and an attitude of receptivity.

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1. Rugg H. The Great Technology, p. 258
2. Rugg H. Ibid. p. 258
3. Rugg H. Ibid. p. 258

Rugg offers a three-fold basis for the new education.[1]

"Three Big Axioms for the New Education:

First, "For the concept of "school" as being restricted to the conventional activities of the isolated "school house", we must substitute the concept of school as including all of the educational activities of community life.

Second, "For the concept of "school age" as that period of four or five to eighteen or twenty years, we must substitute that of the entire life of men, from infancy to old age.

Third, "For the concept of education for literacy, we must substitute that of education for a whole life, the maximum development of man."

Education will be seen going out into the community making use of the community. The students will go forth into the community as observers and students of industry and business, of community planning and administration. All members of the community will participate. This does not mean that educational direction of education is unnecessary. It means that there must be a wider curriculum to embrace the community in the school and the school in the community. . . . . .

THE NEW EDUCATIONAL PROGRAM OF WORK[2]

Rugg insists that, instead of a narrow scheme of intellectual subjects, the community school will build its course around six principal strands.[3] In the new school, the work of assemblies, councils, organizations, and school groups are recognized as school activities. The intellectual core of the curriculum should be a first-hand study of community, national, and world

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1. Rugg H. The Great Technology, p. 261
2. Rugg H. Ibid. pp. 263-268
3. Rugg H. Ibid. pp. 263-268

affairs. The creative and appreciative acts must be introduced. A creative work period must be included in the school organization. Informal physical exercise, including dance, music and pageantry should constitute a base for much of the new activity. The school, he says, must provide also for an introduction to the physical, and natural world as well as to human behavior.[1]

"One of the very first steps in the reconstruction of education is the building of a new program of work, a new content for the curriculum, directly out of the problems of our changing society. The great central concepts which epitomize the characteristics of our society will constitute the very skeleton of that program.

"The construction of a new program will demand the concentrated study of modern problems. Educational workers must become students of economic, social, and political life, as well as students of artistic self-expression and of growing childhood. No longer can the educationist remain aloof from the frontiers of social and artistic life for it is the problems on the frontiers which constitute the nucleus of the educational program."[2]

Rugg demands a course of studies in which the following basic concepts provide the nucleus of the educational program.[3]

The youth of every land must learn a sense of responsibility concerning "the fragile interdependence of the world"[4] we have created.

Secondly, the generation which will shortly be responsible for governing the nation must learn to expect change in all fields from the mechanical to that of government.

Thirdly, the powerful role of private property, the desire for

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1. Rugg H. The Great Technology, p. 267
2. Rugg H. Ibid. pp 268-269
3. Rugg H. Ibid pp. 269-273
4. Rugg H. Ibid. p. 269

economic gain, and the doctrine of individual success through competition must be explained as concepts that color all group problems.

"They will be brought to see how the concept of laissez-faire in the marriage of politics and economics has produced enormous inequalities in wealth and social income, the export of large amounts of capital from Europe and America, the disastrous imperialistic exploitation of agrarian and non-militarized peoples, and thus to make international rivalries and world war. They will understand that underneath most of the activities of individuals, and the political manoeuvrings of nations and groups, is the desire for economic gain; that throughout the history of the race the desire for trade has been the central thread of continuity; and that the political history of the past few centuries has been largely the story of the conflict between struggling economic classes."[1]

Fourthly, we must build an attitude among the young people of the world that the trend toward representative democracy has produced experiments in government.

Fifthly, it is vital that youth understand that effective democracy postulates the adequate education of the people and that the people learn to take a dynamic interest in collective affairs. Young people should grasp the fact that people herded into cities have lost interest in collective problems.[2]

Sixthly, young people must be made aware of the utter lack of economic government in the modern world. We must show young people fearlessly and dramatically the consequence of the lack of planning and control over production and distribution. They need to be shown the necessity for scientific control and operation of economic activities.

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1. Rugg H. The Great Technology, p. 270
2. Rugg H. Ibid. p. 270

Seventh, the young people must be shown the danger of economic nationalism as exhibited by the mad erection of tariff barriers.

Eighth, a well-planned course must show how a central world economic government would be advantageous in the control, allocation, and exchange of basic commodities.

Ninth, young people must be taught to understand the physical as well as the social dangers attendant upon over-crowding in the great cities.

Tenth, young people must be led to understand the respective roles of the creative minds as well as the conditions of society which place the exploiter, the aggrandizer, the financial promoter or practical politicians in positions of power.

Eleventh, young people must be brought to an understanding of the psychology of individual and group behavior. They must understand the role of fears such as economic insecurity, and social disapproval. They will learn that those who control the formation of attitudes, opinions and beliefs, those who control communication, are in a powerful position to control the mind of the nation.

Twelfth: There must be an educational attempt to build attitudes which will control men in problem-solving situations of life, and there must be an attempt to develop methods of thought.

In other words, there must be an introduction into the schools of a courageous and intelligent description of our new society.

THE THREE LEVELS OF NATIONAL CULTURE [1]

In the years from six to fourteen, children will grow in understanding of the surface civilization - transportation, communication, system of

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1. Rugg H. The Great Technology, p. 273-274

farms, mines, methods of trade, outline of community government.

In the Junior High School, young people should master the generalizations concerning institutions and culture. They should learn about the rise and problems of the economic system.

In the secondary school the minds of the students will be focussed on the axioms of the great technological society in which we live. In open forum discussions, their minds will be focussed on a frontal attack on vital issues of the day.

THE EDUCATION OF THE ARTIST[1]

The curriculum must provide time in which the young people can engage in creative, self-expressive activities. The allotment of time for creative and appreciative arts must be sufficient to permit the development of personal self-cultivation.

AN ECLECTIC PSYCHOLOGY[2]

A vast body of psychological concepts has been built up. It is necessary to make a synthesis of these.

The concepts of each group are necessary, but those of no one alone will be sufficient upon which to build a complete educational program. The concept of active learning that we respond with meaning and the concept of wholeness of situation and response, integration of organism is common to all schools. From each school comes concepts indispensable to the founding of a new education.

From the behaviorist comes the concept of the conditioned reflex. Note the two-fold significance of the concept of practice: first, that no

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1. Rugg H. The Great Technology. pp 274-275
2. Rugg H. Ibid. pp 275-276

trait will develop to even approximately its maximum power except by the consciously directed exercise of it by the person himself; second, that specific associations needed in precise form throughout life must be learned by many verbatim repetitions. This concept applies to many skills of the curriculum but especially to the techniques or skills of the program.

"From the Gestalt Psychologists and other schools of generalization come the closely related, almost synonymous, concepts of "problem-solving", "reflective-thinking", "reasoning", seeing relations between parts, "the meaning of a part is determined by relation between it and other parts", and the like. These concepts will play the leading role in the "content-core" of the curriculum - that is in the social sciences and the physical and natural sciences. It is the concept of problem-solving that will mold the study of changing cultures, each unit being organized around problems which compel young people to confront options and choose between alternatives.

"From the psychoanalysts and the psychologists of the new schools come a very important set of concepts. Perhaps the most important one on the positive side is that of "purpose". It is around this idea that the progressive schools are building much of their new program. It is enlisting purposes of youth that they seek to make learning vital and effective."[1]

From the psychoanalysts we also receive important concepts of a more negative nature. Conspicuous among them are the so-called "defensive mechanisms of behavior", rationalization. . .compensation. . .escape. . .defense. . .projection, and the like.[2] These constantly remind the educational worker of the egocentric nature of the individual, of the difficulties in the way of building the habits and attitudes of social co-operation, and of

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1. Rugg H. The Great Technology, pp 275-276
2. Rugg H. Ibid. p. 277

positive gains to come in building a fine sensitive individualism.

From the creative artists emerge still other concepts - notably integrity and appreciative awareness. No school is complete that ignores these - yet the conventional schools of psychology tend to do just that.

A broad psychology is needed embracing the established concepts of all the valid schools of thought.

However, Rugg asserts, that in spite of new curricula, new psychology, new philosophy, the ultimate success in reconstruction rests upon the teachers.[1] Most of the positions, he avers, are filled by teachers trained to work under the conventional, regimented school. A comprehensive emergency plan of adult education is needed to face this problem. The teachers' colleges will need to face the necessity for reconstruction. The college curriculum will need to introduce young people to our changing civilizations and cultures. They must introduce young people to the chief concepts of various schools of psychology. They must introduce our young people to a dynamic concept of living. The new teachers must understand the new needs of a curriculum. The course must provide opportunities to enable young teachers in training to become creative artists.

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1. Rugg H. The Great Technology, pp. 277-280

CHAPTER V

RUGG FACED THE PROBLEM OF SOCIAL IMPROVEMENT THROUGH EDUCATION

"That men may understand has been my theme from the very beginning. Tolerant understanding has been set up - in articles and pamphlets, essays and books, during the entire history of the enterprise - as one of the great goals. The American people must come to understand the American problem and, I have believed, there is no other way to bring that about except through education of youth and children. The American problem is the task, I say, of building in North America the fine way of life that is potentially possible."

"The task was a huge one: Nothing less than preparing a total word portrait of contemporary society, one dealing with all phases of the culture - social economic system, government and other institutions, the arts and the psychology of the people. And the vast panorama is the result of careful and costly research and study of the works of the most profound scholars of the world and domestic scene."[1]

Rugg describes the principles he espoused and the policies he followed in these words:[2]

"Alone among the textbooks of America, I had refused to dodge the problem of public and private ownership. From the beginning I took the position that school histories of America were obligated to tell what the American people had actually done about regulating free enterprise, how they decided to carry on some of their enterprises through public ownership, etc."

"In book after book I have developed the fact that the United

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1. Rugg H. That Men May Understand. pp. 47-48
2. Rugg H. Ibid. p. 51

States is the greatest haven of liberty in the world. I have reiterated the view that the American people have the most favorable opportunity of any people in history to build a civilization of physical and spiritual abundance, of true democracy and of real integrity of expression."

"I have never believed in or preached social reconstruction by any means except through education. I do not believe and have never believed that the American people will ever resort to the use of violence or any other non-democratic method to bring about social change."[1]

In the years 1920 to 1922 Rugg produced the Social Science pamphlets as mimeographed sheets. In 1922 and 1923 he had two assistants. Ten books were printed. The project was financed by teachers who bought 100,000 copies of these books. In the years 1923 to 1927 he had sixteen assistants who helped develop the pamphlets for the second edition. In the years 1927 to 1931 the old pamphlets were scrapped and six volumes, six workbooks, and six guides for teachers - all for the Junior High School, were produced. In the years 1933 to 1936 Louise Kruger and Rugg wrote eight books for Grades III to VI. From 1936 to 1940 the Junior High School Series was reconstructed and three new books on citizenship, America, and world problems were written. As a result the following productions were developed:

VOLUMES IN THE SECOND COURSE

I An Introduction to American Civilization.

II Changing Civilizations in the Modern World.

III A History of American Civilization.

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1. Rugg H. That Men May Understand. p. 90

IV A History of American Government and Culture.

V An Introduction to Problems of American Culture.

VI Changing Governments and Changing Cultures.

REVISED VOLUMES

I Our Country and Our People.

II Changing Countries and Changing Peoples.

III The Conquest of America.

IV America's March Toward Democracy.

COMMUNITY AND NATIONAL LIFE

V Citizenship and Civic Affairs.

VI America Rebuilds.

World History.

America Rebuilds.

The Struggles of Dictatorship and Democracy.

VOLUMES IN THE FIRST COURSE

I The First Book of the Earth

II Nature Peoples.

III Communities of Men.

IV Peoples and Countries.

V The Building of America.

VI Man at Work: His Industries.

VII Man at Work: His Arts and Crafts.

VIII Mankind Throughout the Ages.

Workbooks and Teacher's Guides have been prepared for each of the above volumes.

FOR TEACHERS

American Life and the School Curriculum.

That Men May Understand.

Curriculum Making - The 1926 Yearbook.

Democracy and the Curriculum - (Chairman)

Foundations for American Education.

Rugg sees this period as a critical one in our history because three basic social trends have gotten out of step with one another.[1] Economic productivity, social invention - especially as regards control of the machine of production, and the ability to carry on a government with the consent of the governed - these three - and the lags between them hold the keys to our social problems.

Because he has stressed control of the technological machinery of our age, because he has insisted on placing the full problem before the American people in their educational program he has been the subject of "witch-hunting". Rugg denies any ulterior motives.[2]

"The real crux of the issue before us was the kind of interpretation of American life and especially of "American enterprise", that was to hold sway in the schools. . . . .which brand of the American Way are we to hold and teach?

"A full account of American life, unbiased as it is humanly possible to make it, should be presented. All sides should be studied. No problems and issues should be omitted. Nothing should be covered up, kept away from the young people. . . .A democracy can exist on no other basis.

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1. Rugg H. That Men May Understand. p. 103
2. Rugg H. Ibid. Chapter VII.

"The program of education must be built around problems. There is no other way to develop the knowledge and thinking of young people - describe American life fully, accurately, and present the problems. Thinking ability comes only from confronting problems and choosing between alternatives. To keep issues out of the school is to keep intellectual life out of it. Certainly more than one side should be told. Young people must be taught to take sides about American life only after they have taken thought."[1]

To achieve his purpose, Rugg formed a Social Science Research Group. This group started work by planning to organize a history - geography course together with contemporary community life in one long class period. The work was started at Lincoln College.

This research group took its cue, says Rugg, from Comte. "The whole social order would fall into a clear picture if we would organize it around the great ideas that rule the world or throw it into chaos."[2]

The Social Science Research Group faced five frontiers:[3]

(1) The Educational Frontier - building the story of man and his changing society.

(2) The Social Frontier - the study of man and his culture.

(3) The Personal Frontier - the study of the organic life of the living creatures.

(4) The Psychological Frontier - the psychology of man and his changing society - the study of his methods of inquiry and work, especially the creative act.

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1. Rugg H. That Men May Understand, pp 125-126
2. Rugg H. Ibid. p. 213
3. Rugg H. Ibid. p. 214-215

(5) The Aesthetic Frontier - the study of man's statement of his own view of life.

The Research Group turned to recognized authorities on the frontier of thought for opinions and judgments.

"Our chief reliance then became the frontiersmen of thought and feeling. We fell into the habit in those early days of calling them the "frontier thinkers".

"First their persistent attempt to see life whole, to maintain an overview, searching constantly for interrelationship between academic fields. Second, their honest tracing of factors, causes and relationships to their inevitable ends; this they did without regard for conflicts with prevalent concepts and norms. Third, their experience in documentation, in the handling of carefully recorded and classified data in several related fields; they were critics of validity, well-grounded in the commonly known facts and generalizations of several areas. Fourth, their ability to stand aloof from the surface pathology of current problems and movements, searching for underlying trends and deep-founded traits and causes."[1]

Rugg reports that his research group turned to these scholars incessantly to get a view of life as a whole and to achieve valid generalizations.[2] The following list provides some of the authorities and references studied:

Turner: Significance of the Frontier in American History. (1893)

Beard: Economic Interpretation of the Constitution of the U.S. (1913)

Veblen: Theory of the Leisure Class (1899)

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1. Rugg H. That Men May Understand, p. 215
2. Rugg H. Ibid. pp. 195-200

Cooley: Human Nature and the Social Order (1902)

Keynes: Economic Consequences of the Peace (1920)

Angell: The Great Illusion (1913)

The Fruits of Victory (1921)

Russell: Proposed Roads to Freedom (1919)

Hobson: The Evolution of Modern Capitalism (1906)

Hobson: Taxation in the New State (1920)

Laski: Foundations of Sovereignty (1921)

Laski: Studies in the Problems of Sovereignty (1917)

Tawney: Acquisitive Society (1920)

Tawney: Religion and the Rise of Capitalism (1926)

Wallas: The Great Society (1914)

Wallas: Social Heritage (1920)

Turner's: Frontier (1920)

Commons: History of Labor in the U. S. (1918)

Van Hise: Conservation of Natural Resources (1910 - 1934)

Ross: Social Control (1901)

Hamilton: Current Economic Problems (1941)

Marshall: Readings in Industrial Society (1918)

Moulton: Financial Organization of Society (1918)

Merriam: American Political Ideas

Smith: Human History

Robinson: Mind in the Making (1921)

Robinson: The History of Western Civilization (1924)

Beard: Cross Currents in Europe

Hayes: Political and Social History of Modern Europe (1917)

Gooch: History of Modern Europe (1923)

Veblen: The Engineers and the Price System (1921)

The problem was to build a social studies course. It was a considerable problem:

"Taking the young people and the society as they were, we had to paint the comprehensive portrait of man and his changing civilization by designing and building as vital, as exciting, as mind stretching and as valid a program of materials and activities as was possible. We were facing a problem to be solved not a tradition to be perpetuated. . . . . .

"There were really three jobs to be done, the building of insight concerning the "good concepts" - the ideas that rule the world. . . . .The second was the technical job of locating and documenting thousands of generalizations. The third was the writer's task of finding the most favored "words to convey the indispensable meanings needed to build understanding".

"Did we make "scientific" validation of the concepts and generalizations? Yes, as far as possible. . . . .We sought to maintain a critical attitude toward the reliability of our sources, using only factually documented materials. We resorted to the most valid judgments we could find, multiplying cases and searching for unanimity in generalization. Thus we tried to portray with fidelity current to earlier modes of living by utilizing the statistics of social life and the judgments of frontier thinkers.

"On the whole we found little use for the intricate technical methods of determining "probable errors", "correlation" and "reliability".

"We strove to maintain the attitude of experimental inquiry: confronting problems, collecting objective data, classifying and grouping them

to discover similarities and dissimilarities, seeking recurrence and yet remaining skeptical of it, attempting to reduce errors of observation and judgment, generalizing and yet testing reliability.

"Twenty years of hard study, research and scientific experimentation have gone into the social science enterprise.

"It was part of our creed to refuse to accept any concept or generalization as fixed and final."[1]

Rugg looked upon certain groups as the opposition to the stereotype -[2]

(1) Scientific students of the living creature

(a) Students of evolution - documented the idea of things growing.

(b) Laboratory Physiologists - explored behaviour of animals (men)

(c) Students of animal learning - especially processes of generalization and perception of relationships.

(d) Laboratory Psychologists who extended this inquiry to the behaviour of human beings -

(2)nd Group

The philosophers who laid bare the organic nature of experience, the generalizing characteristics of thinking and of all progressive living as growing, the experimental method of inquiry, and the intuitive way of working -

The Sociologists, anthropologists, social psychologists who

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1. Rugg H. That Men May Understand, pp. 218 - 221
2. Rugg H. Ibid. pp. 236 - 237

developed the concept of the culture as the process of the interaction of dynamic individuals.

The regional geographers who revealed the interactive impact of physical and social environments and human modes of living upon one another.

The new historians

new economists

new political scientists

who documented the deep-running social trends and clarified the unified interrelationships of economics, politics, and social psychology.

(3)rd Group

Poets, literary, and social critics, sculptors, etc., - all see man as artist - emphasizing life as "organic form, as integrity of expression, as self-cultivation".[1]

(4)th Group

Teachers in laboratory schools exploring such concepts as active response, integration, purpose, balance, self, integrated personality.

"As the years passed by, I became more and more convinced that democracy could not survive the attacks upon it unless young Americans came to a thorough understanding of the world in which they were living. The democratic process in America was not sure, could not be guaranteed unless our youth were introduced to the full story - the deficiencies as well as the achievements of our society, the problems and issues as well as the narrative of adventure."[2]

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1. Rugg H. That Men May Understand, p. 237
2. Rugg H. Ibid. p. 239

Rugg's attempt to formulate an account of modern society was a stupendous task in scholarship, followed by mass production and mass distribution.

In the years from 1920 to 1932 twenty five studies of modern civilization were made. These studies phrased the theme concepts, social trends, and problems for the curriculum. The experimental publication of 20,000 pages of material covering the main aspects of human society was completed. These were the Social Science Pamphlets of 1922 to 1928. This material was financed and used by several thousand administrators during these years. During the same period a new educational theory was sketched. A body of psychological principles on curriculum content and organization as a result of experimental analysis of learning and growth was prepared. These principles have been put to practice in the Reading Books and explained in the Teacher's Guides. Years of experimentation resulted in the production of the Workbook of pupil activities.

The financing of curriculum reconstruction was a major problem from the beginning. Lincoln's College contributed Rugg's salary, that of an assistant and a secretary. The college also supplied a home and its rather invaluable institutional connection.[1]

In 1922 educational foundations refused assistance. The schools of the country needed materials and between 1922 and 1930 several thousand teachers and administrators purchased and used 700,000 copies of the twenty-two volumes of Social Studies Pamphlets. By 1932 a total of $378,698.00 had been spent on this project. Up to that time Rugg had assumed a total deficit of $31,755.00,[2] The main income came from experimentally minded teachers.

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1. Rugg H. Building a Science of Society for the Schools. p. 10
2. Rugg H. That Men May Understand, p. 223

Rugg pays tribute to the educational leadership of Ginn and Co., and attributes singular educational adventuring to that corporation.[1] Rugg describes the development of the new curriculum as a thoroughly co-operative enterprise.

Objective research was the keynote of the whole problem. Technical investigations and the assembling of materials were essential features of the plan. Technical investigators had to examine the present content and development of American culture and they had to settle grade placements of material. The technical investigations included twenty-five studies:[2]

(1) Three studies of existing curricula in history, geography and civics, procedure of national committees 1892- 1921, pupils' abilities and attainments.

(2) Thirteen studies of what problems of contemporary life to teach the chief trends of civilization, Central concepts and principles which educated minds use in thinking about them.

(3) Three studies of the grade placement of curriculum materials and of the development of pupils' abilities.

(4) Six studies of learning and the organization of curricula.

The assembling of materials was the second aspect of the enterprise. It demanded a survey of a vast amount of narrative, descriptive, pictorial, graphic, and statistical data, pertaining to industry, trade, population, government, social life - all aspects of modern culture.

The portrait of the new world could not be left to the individual textbook writer. A description of the complicated mechanism of production

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1. Rugg H. That Men May Understand. p. 43
2. Rugg H. Building a Science of Society for the Schools. p. 12

and distribution, institutions, etc., could not be built on a narrow basis. A creative portrait could be secured only by reference to the best minds with the deepest insights. A synthesis of the work of frontier thinkers was essential. Frontier thinkers are men of insight, who see society from a height.[1] They detect long-term trends. Usually they are leaders. Very seldom are they conservatives. They differ among themselves but they do attempt to see life as a whole; they ignore surface features; they search for causes; they trace relationships to their inevitable ends; without regard to the discomfort to established norms. They usually display skill in several related fields and have ability in formulating generalizations.

Research by itself brought a confused mass of episodes, statistics, graphs, narratives, and the like. The location of some six hundred generalizations left a body of knowledge too voluminous to serve as a framework. Rugg and his associates hit upon the plan of using the great theme - concepts of human cultures, as the intellectual skeleton of society. Rugg describes this as perhaps "the most important single educational contribution of these years of research". [2]

These central ideas are: [3]

A. The all-embracing concept is the Culture of peoples.

(1) The surface civilization - the economic system, production, distribution.

(2) The Institutions of the people, - family life, political organization, government, language, systems of measurement, etc.

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1. Rugg H. Building a Science of Society for the Schools. p. 14
2. Rugg H. Ibid. p. 16
3. Rugg H. Ibid. pp. 17-20

(3) Psychology and Philosophy of People - traits, attitudes, loyalties, drives, taboos.

B. The Program distinguishes three types of culture in the modern world.

(1) The Interdependent Industrial Culture.

(2) The fairly self-sufficient agrarian handi-craft cultures.

(3) Cultures of semi-nomadic, less developed peoples.

C. The Central Historical Concept is that of accelerating change. World cultures are changing with increasing momentum. The next generation to be charged with self-government must be practised in the attitude of expectancy of change.

D. Youth must grasp the supreme role of industrialism and the central revolutionizing concepts which produced the dominating European-American civilization following 1500 A.D.

(1) Machine Technology based upon.

(a) Scientific method.

(b) Invention of engines.

(c) Harnessing of engines to machines.

(2) Corporate Control

(a) Concentration of capital in a few hands.

(b) Standardized mass production.

(c) Specialization of labor.

(3) Laissez-faire.

(a) Individual freedom to compete for gain.

(b) Personal freedom - of movement -

(c) Freedom to exploit natural resources and men

E. Transformations in Culture - revealed by typical concepts:[1]

(1) From self-sufficient agrarian community to interdependent industrial society.

(2) Loss of worker's control over job, product, income to promoters and financiers.

(3) Growth of production plants in competition.

(4) Rise of dangerous economic nationalism, tariffs, race for raw materials, markets, armaments, war.

(5) Change from static, sparse population of 1800 to dynamic one of accelerating growth.

(6) Experimentation with political democracy and its clash with concept of "laissez-faire". Lag of realistic education -

(7) Characteristic American attitude - confidence and belief in ladder of opportunity.

(8) Rise of world-wide system of swift communication. Formation of public opinion by propaganda. Special groups secure control of press and other communication agencies.

These concepts are examples of those which condense the bewildering maze of meanings in modern culture. These theme-concepts have been taken as the organizing thread of the new program in the social sciences.

But, says Rugg, meaning and feeling work together.[2] Meaning and emotion together determine what we think and feel. Ruling attitudes determine education quite as much as do ideas. Studies of philosophy and sociology were

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1. Rugg H. Building a Science of Society for the Schools, pp 18-20
2. Rugg H. Ibid. pp. 20-21

essential to the production of a new curriculum. The new, complex, incomprehensible world of the machine age, brought into questioning the old loyalties. Confidence rooted in the stability of the old system gave way to fears and experimentation born of instability. Rugg and his associates found it necessary therefore to create a working theory of life based upon both the experimental way of knowing and the attitude of appreciative awareness. This involved a series of attitudes and loyalties.

Three loyalties of personal growth are:

(1) The integrity of one's own self - the honest job.

(2) The concept of live and let live - genuine tolerance.

(3) The determination to be happy - the true criterion of success.

Four important loyalties to the group:

(1) Belief in necessity of communion with others.

(2) Necessity for frank compromise to maintain happy relations with others.

(3) The scientific attitude of mind as a means of improving social relations.

(4) The obligation to contribute to the carrying on of the political and social life of the community.

Also to change the constitutional and legislative structure when modes of living change.

Rugg found that sound reconstruction of the school curriculum must embrace both the social program for the nation and also a program of personal living for the individuals.

Only on one basis can a human and democratic society be formed: that of following the facts to their inescapable conclusion, whether that

conclusion leads to drastic reconstruction or not.

Rugg and his co-workers found they faced difficult tasks of reconstruction in the field of organization.[1] Their goal was an all-inclusive description of modern life. They could find no such description in the conventional curriculum. The school had, they said, an obligation to study society. In order to do this the school needed a genuine description of society. After a dozen years spent in compiling a description of society, the investigators concluded that the subject-matter boundaries must be obliterated. Neither the frontier thinkers nor the theme-concepts recognized the usual compartments of human knowledge. The loyalties and attitudes did not arise in contemplating artificial area of subject matter. They were forced to discard the logical schemes of the specialists. Each treatment dealt with a narrow sector of culture. Hence interpretations of civilization were restricted by subject-matter boundaries. The students could not gather understanding of the modern world from such an arrangement of materials. In the social science, Rugg and his associates organized the program on understanding units of work rather than in conventional subjects.[2]

The builders of the new program discovered that more than meaningful integration of concepts was necessary. The learners comprehend a generalization only as they understand its details. Many details of dramatization are essential to impress the mind. This fact is very important to education because the encyclopedic method often kills any opportunity for understanding. The method of the dramatic episode means far more than mere vivid reading materials. It demands replacement of reading - reciting - questioning with

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1. Rugg H. Building a Science of Society for the Schools. pp. 23-24
2. Rugg H. Ibid. pp. 25-26.

many-sided activities.[1]

Since the individual's understanding of the world grows bit by bit, the new education is a cumulative process. Each new experience modifies our attitudes. The curriculum-maker selects activities which will contribute new meanings to the underlying concepts of social life. And he will design the curriculum to include the planned recurrence of basic concepts. There must be a designed recurrence of concepts in varied settings since learners grope their way haltingly and in piecemeal fashion toward permanent understanding.[2]

Rugg and his associates faced the question of tolerance frankly. They recognized that it could not be taught by forcing the students to learn ready-made generalizations. They recognized that ability to generalize grows from practise in generalizing. Practice in questioning, they recognized, as the basis of sound criticism. A direct frontal attack on crucial, current, and controversial problems was recognized by the committee as essential to growth in tolerant understanding.[3]

A new public mind is to be created. A new social mind must be created says Rugg.[4] "Old stereotypes must be broken up and new "climates of opinion" formed in the neighborhoods of America. But that is the task of the building of a science of society for the schools. And the first step is the preparation of an honest and intelligible description of our changing social order."[5]

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1. Rugg H. Building a Science of Society for the Schools. pp 26-27.
2. Rugg H. Ibid. pp 28-29
3. Rugg H. Ibid. p. 30
4. Rugg H. Ibid. p. 32
5. Rugg H. Ibid. p. 32

CHAPTER VI

RUGG AND THE OLD SCHOOL

Harold Rugg does not completely condemn the old school and he is ready to give credit where credit is due. Although he finds himself among the revolutionaries, he agrees that numerous other educational groups have contributed toward the advance of education.[1]

However, he notes that from 1890 to 1928, there was only piecemeal reorganization of the school system.[2] During that period the school system was dominated by college entrance examinations and by school administrators. The former standardized a set memoriter course and the latter emphasized management in the school system.

During the three decades in question, some reorganization of the school system occurred, but the reactionaries were able to insist on a rigid college entrance examination. High school courses and teaching methods conformed to this standard. The memorization of rote material was encouraged as a method of study. A stereotyped curriculum limited the work of the students to a very narrow, and often, impractical field of work. Administrators of this system were in favor of the status quo. History became the memorization of chronological events with little real pupil understanding. Geography was recognized as a subject in which place names and physical features were to be memorized.

A second group of educationalists, says Rugg, did some valuable work - namely, the students of the scientific study of education.[3] They emphasized the techniques of analysis, measurement, tabulation, and experiment

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1. Rugg H. & Shumaker A. The Child-Centred School, Chapter III.
2. Rugg H. & Shumaker A. Ibid. p. 20
3. Rugg H. & Shumaker A. Ibid. pp. 27-29

in methods of learning. They tested teaching procedures for results and devised intelligence tests. These efforts were attended by only slight changes in materials presented and there was no attempt to challenge the tradidional subject matter. Nevertheless, the followers of the scientific approach did bring a more objective attitude to the teachers as a whole.

To Rugg, the total results were appalling.

"Behind each classroom door lurked a deceptive Pandora's box of fears, restraints, and long weary hours of suppression. Think of children sitting with arms folded, eyes front, putting up a hand for a begrudged permission to move, chanting lessons in unison, forty or fifty eyes glued to an identical paragraph while a halting reader at the front of the room limps painfully through sentences already too familiar to be interesting. There, memorize, recite, pay attention, are the keynotes. Not, "What do you think?" but "What does the book say," directs the educative process. Guided by rote and routine, the child's mind is submitted to the grindstone of an educational descipline which forever dwarfs his capacity to think for himself, which dulls his interest in gleaming, pulsing life."[1]

The lag in the school system was even more appalling from the viewpoint of national welfare:

"There is no more tragic atrophy of national creative capacity than that which paralleled the erection of our great industrial civilization."[2]

The great new technology was creating a whole new industrial civilization. It should have been the work of the school to understand and guide the revolutionary changes taking place in the social, economic, and political

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 4
2. Rugg H. & Shumaker A. Ibid. p. 14

structure. Instead, the materials of instruction were prepared by university professors who knew little of child psychology. The emphasis was upon the past. There was a great gap between the needs of the child and society and the materials of instruction.[1]

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 32.

CHAPTER VII

RUGG AND THE NEW SCHOOL

Rugg prefers the psychology, philosophy, and method of the active school.[1] He does not accept the whole program and he does not accept all the practices of the activity program uncritically. Nevertheless, he advocates most of the tenets of the new school.

In the old school the criteria of success were discipline, logic, power of sustained intellectual thought, retention of classified knowledge, and scholarship. Rugg prefers the criterion of the new school which places the emphasis on child growth by development of child potentialities. Education is dynamic, not static, psychologically rather than logically guided. Child activities replace lessons. Ready-made subject matter is replaced by drawing on the life experiences of the child. With John Dewey, Rugg would organize the school curriculum around the social instinct, the instinct for making, the expressive tendency, and the impulse toward inquiry, - all of which are deep-rooted in children.

The new school insists that the reconstruction of experience is the only sound foundation for education.

"Experience - the keynote of the new education!" "The reconstruction of experience", says John Dewey, intellectual rationalist of democracy's new school, "I would have a child say not, "I know", but "I have experienced. .

"For education in the Century of the Child aims at nothing less than the production of individuality through the integration of experience. The whole child is to be educated. Hence, the materials of education are to be as broad and interrelated as life itself.[2]

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1. Rugg H. & Shumaker A. The Child-Centred School. Chapter 5.
2. Rugg H. & Shumaker A. Ibid. p. 5.

Two great goals of school, the new school, are:

(1) Drawing out child's inner capacities for self-expression constitutes only one of the two great goals of the new school.

(2) The goal of tolerant understanding.

"In the light of the current impasse in citizenship, is there an intellectual aim of education of more crucial importance?" asks Rugg.[1]

Rugg acclaims what he calls the new articles of faith. First, there is to be more freedom - physical freedom as the basis of the active course in which child initiative will replace teacher initiative.[2]

"As individuals and as social groups pupils grow, and they grow in the capacity to govern themselves, to organize machinery for handling their collective affairs, as well as in individual capacity for creative self-expression. So it is that the true theory of democracy is being put into practice in these new schools. . . . . .This centering of responsibility and initiative in the pupil brings into the forefront the child's own needs. His immediate interests are to furnish the starting point of education."[3]

The development, Rugg asserts, of freedom and pupil initiative will be the aim of the active school.[4] Education is to be based on child experience not only physically but intellectually and emotionally as well. The deep-seated human tendency to movement, impulse, activity, will become the basis of learning. Subjects are being abandoned for centres of work and child interest is the basis of centres of work. These units, as nearly as possible, approximate the interests of children in real life situations. The new courses

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1. Rugg H. & Shumaker A. Child-Centred School. p. 8
2. Rugg H. & Shumaker A. Ibid. pp. 56-58
3. Rugg H. & Shumaker A. Ibid. p. 57
4. Rugg H. & Shumaker A. Ibid. p. 58

represent a broad view of race experience rather than "definitions and long lists of factual enumerations".[1]

In the conventional school, growth was recognized as power to conform and to submit to school discipline. In the new school, the creative spirit from within is encouraged. The student, as creator, is given a wide latitude.

The old school was dominated by the arbitrary authority of the teacher. The new school hopes to provide an environment where each child can retain his personal identity while working with others. Within limits, the new school will encourage meaningful conversation as a vehicle of social understanding and personal development.

Rugg favors the new grouping of subject matter in the new school.[2] There is more flexibility. In some of the new schools, courses of study are lacking. Rugg criticizes this departure from conventional procedure.[3] However, he favors more flexibility in periods and material than is permitted in the traditional school. The grading and grouping of students is flexible and there are few failures.

The conventional school organized the curriculum around spelling, arithmetic, and grammar. The new schools make such courses as social studies the foundation of the course of studies. The new school does not follow an inflexible system. The child's own activities help to create the program.

Rugg is one of the foremost advocates of the activity program. However, he demands a planned activity program.[4] Of the procedures and results of a well-organized activity program, Rugg says:

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1. Rugg H. & Shumaker A. Child-Centred School. pp 60-62
2. Rugg H. & Shumaker A. Ibid. p. 61
3. Rugg H. & Shumaker A. Ibid. pp. 116-120
4. Rugg H. & Shumaker A. Ibid. p. 120

"The new school organizes itself around the child's intention to learn; the old school organized itself around the teacher's intention to teach him. The latter may produce learning but the former is sure to. The child's intention to learn brings an inner integration, a concentration of his whole being upon the problem at hand. . . . . .

"The emphasis in the unit of work, therefore, is upon the child as a complete human being, upon the development of general habits and attitudes, as well as the acquisition of knowledge and the development of skill.

"In the school subject, the emphasis is upon the learning of a systematically organized body of specific skills and knowledges. . . . . .

"The new school is concerned with the whole child. It does not ask him to lay aside his social, his emotional, his physical selves, and to isolate his mental self while he is learning arithmetic, grammar, or geography as the old school has done in the past."[1]

Rugg notes, however, that the extremists in the progressive educational movement are making errors which dilute the possible quality of education.[2]

Some advocates of the activity program demand that the maximum of "lifelikeness" for the learner must be a fundamental guide in the selection of materials and in the act of education. Rugg insists that maximum growth for the learner is a more important principle.[3] New meanings must be added to life.

Some advocates of the activity program insist that the interests of the children provide the sole guide to the choice of school work. But

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 102
2. Rugg H. & Shumaker A. Ibid. Chapters VII-X
3. Rugg H. & Shumaker A. Ibid. pp. 104-105

Rugg asks: Are the undirected, spontaneous interests of the child to be the basis of the curriculum?[1] He insists that the child is not a capable selector and that he needs teacher direction. Children, he says, cannot be expected to turn of their own free will to essential portions of educational material.[2]

Some activity schools refuse to plan the curriculum in advance. Rugg insists that curriculum building is a technical necessity.[3] By failing to recognize this, these schools have developed short-sighted and lop-sided programs.

The most radical of the activity program enthusiasts scorn the educational techniques of analysis and design, declares Rugg.[4] There are, he insists, two factors to be kept in mind for the educative process - the child, and adult civilization.[5] Both must be provided for in sound education and this presumes a designed curriculum based on the finest possible analysis and discovery of the fundamental needs of both.

"The old regime had been essentially dominated by the slogan of "knowledge for knowledge's sake", the new one well-nigh reversed it and subscribed to "activity for activity's sake"."[6]

This emphasis, says Rugg, on activity, has led astray the proponents of growth.[7] In many schools, physical activity is considered the measure of educational learning. The new schools are here in error. They need, says Rugg, a greater respect for ideas, for meanings, for intellect, for the power to think and they need systematic provision for the development of these qualities.[8] These schools leave to chance, the evolution of ideas and

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1. Rugg H. & Shumaker A. The Child-Centred School. p 109
2. Rugg H. & Shumaker A. Ibid. p. 108
3. Rugg H. & Shumaker A. Ibid. p. 118
4. Rugg H. & Shumaker A. Ibid. p. 113
5. Rugg H. & Shumaker A. Ibid. p 116.
6. Rugg H. & Shumaker A. Ibid. p. 125
7. Rugg H. & Shumaker A. Ibid. p. 124
8. Rugg H. & Shumaker A. Ibid. p. 124-128

generalizations. Knowledge of the fundamental concepts of civilization cannot be left to chance. The curriculum-maker must evaluate, select, and arrange the activities and materials so as to provide for "sequential practice in reflective thinking."[1]

"In the long run, the intelligent person is the informed person. . . one cannot reason in a vacuum."[2]

And yet, says Rugg, many of the leaders of the new schools have neglected an important psychological tool by casting drill out of their thinking.[3] It is essential that the students gain ability to think and speak clearly, to interpret language, to understand and use the fundamental concepts in their language and thinking. Drill and practice are vital to permanent growth in the field of ideas.

"Now skill in thinking comes only through practice in thinking. Practice in thinking demands a sequence of experiences in which pupils constantly confront questions and solve difficult problems. Practice in thinking is practice in drawing generalizations from concrete data, in choosing between alternatives, in withholding judgments, in discovering hidden relationships, in finding the connections between effects and their unknown causes."[4]

The studies of learning, says Rugg, make clear the absolute need for repetition in learning.[5] The principle of planned recurrence is a fundamental principle of curriculum construction.

"Curriculum-makers must provide for two kinds of recurrence: First, the planned recurrence of the great controlling concepts and generalizations that are basic to tolerant understanding. Second, the verbatim repetition of the skills. . . . . ."[6]

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 128
2. Rugg H. & Shumaker A. Ibid. pp. 131-132
3. Rugg H. & Shumaker A. Ibid. p. 133
4. Rugg H. & Shumaker A. Ibid. p. 128
5. Rugg H. & Shumaker A. Ibid. p. 136
6. Rugg H. & Shumaker A. Ibid. p.

CHAPTER VIII

THE PSYCHOLOGY BEHIND THE CURRICULUM (RUGG)[1]

The "Divine discontent"[2] of the artist is essential in constructing a curriculum. The artist improvises his work to begin with and then turns loose a dogged self-criticism. He travels back and forth between his vision and his objective statement re-analyzing, struggling to discover new relationships, with a temper of rigorous self-discipline. He is determined to think to the bottom of his problem. The artist asks, "Have I perceived the significant relationships between the parts of the subject. Am I putting them together so that they constitute a true unity? Is each one indispensable? Do they all serve the function of the total thing?"[3] The struggle of artists is to find this organic form. The whole heart of the creative process is the insistence on design. Basic to design is that the parts form a function of the whole. There must be unity of the related parts.

In education, we strive for the organic pattern. We have, for a generation, engaged in improvisation. We are only on our way toward a designed organic plan of education. In education, it seems difficult to translate the theories of adequate education, and significant educational concepts into active curricula.

The conventional curriculum lacks design and leaves the school organization too remote from the real life problems and from the interests of young people. So many subjects are studied, the day is so thoroughly compartmentalized that there is little opportunity for problem-solving situations. The emphasis is on book specialization. It is almost impossible for a student

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1. Rugg H. & Caswell H. "Developing the Design of the Curriculum", Chapter XV, Democracy and the Curriculum, Yearbook III, John Dewey Society. See footnote p. 6.
2. Rugg H. & Caswell H. Ibid. p. 408
3. Rugg H. & Caswell H. Ibid. pp 408-409

to secure a general education in a subject-dominated school.[1]

The curriculum must be a succession of educative experiences. It must not be based on a specific prescription of subject-matter. Neither is random improvisation acceptable.

A continuous process of curriculum planning is essential to promote a dynamic process. We must avoid the suggestion of finality which accompanies a "planned curriculum".[2] There must be flexibility in the curriculum but a flexibility within a framework of long-time planning, with a recognition that planning is only tentative. The planning would be done by a group of teachers rather than by one teacher.

A curriculum must consider the fundamental changes which occur between childhood and adulthood. These changes are biological, emotional, and intellectual. On the biological side, it is well known that as the child grows physically, activity lessens and concentration and intellectual activity increase. The curriculum must provide adjustment for these changing biological conditions.

A curriculum must treat with significance the knowledge of changing interests. Changing interests bring changing purposes and these purposes are the drives to action. As purposes strengthen the individual will engage in routine work over extended periods of time.

The curriculum constructor should recognize the right of the students to be happy. Every child should have an opportunity to build a <u>rounded program of living.</u> The school may contribute to undesirable designs of living unless it recognizes this fact. The school program should not so

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1. Rugg H. & Caswell H. "Developing the Design of the Curriculum" Chapter XV, <u>Democracy and the Curriculum, Yearbook III, John Dewey Society.</u> p. 413.
2. Rugg H. & Caswell H. Ibid. p. 415.

burden the student with bookwork that he has no time for participation in actual situations or to develop individual interests.[1]

The curriculum must organize democracy within itself if it is to be a constructive social force. Democracy is costly of time and democracy in the schools must be given a significant amount of time. Student committees, conferences, elections, are matters of major importance. The students must guide this school democracy. Control by students of school activities might well extend to those activities which extend beyond the school. Students, of course, will take increasing responsibility for sharing the instructional program as well. The school should be an ideal democratic community and the curriculum should emphasize necessary activities.

The curriculum must provide a basic social program.[2] It is the responsibility of the school to develop an understanding of our social life.It should cultivate a desire to participate in the solution of social problems. The work of the school must be closely related to the living of the people. The need should become the center of interest and race experience should be employed to solve the problem under consideration. Every pupil must be given an opportunity to practise the solution of social problems. In a democracy, this is basic. The least capable student should have opportunity for co-operative group action. The bright students should be challenged to produce their best. The goal is to develop understanding and insight into social problems in the degree that the student is capable. The school must provide all with a reasonable understanding of these problems and a recognition of the need for group action. Problems of passing interest must not crowd out

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1. Rugg H. & Caswell.H "Developing the Design of the Curriculum", Chapter XV. Democracy and the Curriculum, Yearbook III, John Dewey Society. . p. 418
2. Rugg H. & Caswell H. Ibid. p. 420

consideration of permanent problems.

It is not enough for the curriculum to emphasize the techniques of problem solving. Wholesale experience in problem-solving situations is essential. People who know techniques and lack experience may be a menace in certain fields. "Thus success now in meeting a particular situation depends upon success in related experiences in the past. The failure of education to contribute to the solution of many important problems arises from the fact that at no point in the educational program have students been guided in experiences upon which they can build adequate solutions for problems currently faced."[1]

The curriculum must plan a broad experience for the student. Knowledge of areas of living should be introduced to the student in relation to his own problems in connection therewith.

The curriculum must provide creative and recreational opportunities. The responsibility of the school to furnish such experience is made necessary by the expansion of leisure hours which technological progress has made and is making. The school must guide the children into recreational activities which are not antagonistic to social welfare.

The curriculum, declares Rugg, must provide for work interests.[2] There is a tradition on this continent that work is dignified. With the passage of time and the increased education of our people, there should be little room for the non-productive exploiters of society. Work must be regarded as a means of enriching the spirits of men as well as a means of production.

The curriculum of the old school has allowed a distinction to grow

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1. Rugg H. & Caswell H. "Developing the Design of the Curriculum", Chapter XV, Democracy and the Curriculum, Yearbook III, John Dewey Society. p. 424

up between the academic and the non-academic courses. Too often the non-academic courses have been looked upon as fit only for inferior students. The new curriculum ought to recognize that preparation for work is more important than preparation for a specific occupation. Vocational education should not be considered apart from general education. All phases of the curriculum should include a wide breadth of activities and teachers should offer guidance toward participation in order that students may be assisted to a discovery of permanent lines of work. As work interests become clarified the curriculum should offer more definite study of these possibilities. Opportunity for professional training should be withheld until the student has first received a general education.

Rugg insists that the curriculum must recognize the need to provide for the development of drill and techniques although "approval (must be) given to every effort to free our schools from the deadly routine of drill on trivial matters. . . . ."[1]

However, fundamental abilities and techniques must be thoroughly learned. Drill on the essentials should not be considered an independent aspect of the curriculum yet it may be necessary to postpone the teaching of such abilities which cannot be mastered on the spot. Special emphasis should not be allowed to divert attention from the main flow of events in the midst of a unit of work.

"Will proficiency in this ability help these children to do better the things which they will be doing during the course of their day-by-day living?"[2] The primary psychology of the organization of the curriculum is

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1. Rugg H. & Caswell H. Democracy and the Curriculum, Yearbook III, John Dewey Society. Chapter XV. p. 430
2. Rugg H. & Caswell H. Ibid. p. 431

that those abilities and techniques receiving special emphasis should be those used by the pupils to meet meaningful and purposeful situations. Since the needs of pupils vary greatly in regard to the need for special techniques and abilities requiring special emphasis, provision must be made for individual instruction.

The curriculum cannot be made apart from the classroom instructors. Modification of the design of a curriculum can be made only through classroom teachers. All curriculum changes must be made so as to contribute to teacher understanding. This does not mean that to one teacher alone should be entrusted the task of building a curriculum.[1] The building of a curriculum is essentially a group activity. A written curriculum need not become an externally imposed outline. It can become an effective program of activity. On the other hand, the abolition of group curricula usually results not in great flexibility but in teachers proceeding individually along the lines of the old course which they have become accustomed to follow.

Rugg insists[2] that the immense task of formulating a psychologically and philosophically sound curriculum requires a tremendous amount of careful planning and selection.

Rugg criticizes[3] the proponents of the active school who will not permit the use of a well-planned curriculum. He describes their alternative results:

"A mosaic of relatively isolated units",

"Lop-sided programs",

"Unintegrated",

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1. Rugg H. & Caswell H. Democracy and the Curriculum, Yearbook III, John Dewey Society, Chapter XV. p. 433
2. Rugg H. & Shumaker A. The Child-Centred School. p. 118
3. Rugg H. & Shumaker A. Ibid. p. 113

"In the grip of the local and the immediate",

"Failure to recognize curriculum making as an engineering job",

Some advocates of the activity program, Rugg urges have placed too much emphasis on the existing fact of childhood. They have forgotten the end point - adult society. They insist that the curriculum grow out of spontaneous interests of the children.

Rugg insists[1] that curriculum making is a more serious matter. Those who make curricula must understand the aims of education - tolerant understanding of the civilization of which we are a part and the maximum development of the capacities of self-expression.

"This job of curriculum construction is, in part at least, technological in character. It demands the intuitive flashes of the artist, certainly, to create the generalized attitudes that shall dictate the tone of the environment which is to surround the child. But it also demands knowledge and skill in the use of the tools of educational science, and untiring effort in their application to bring about a sequential and continuous arrangement of curriculum materials that shall constitute the program of our schools."[2]

A whole list of planned outcomes must be organized in advance, says Rugg.[3]

"What is to be planned in advance. First, an outline of the dynamic outcomes of education, the attitudes, appreciations, important concepts and meanings, and the generalizations which intelligent minds use in dealing with contemporary life; and, second, a sequence of optional activities and

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1. Rugg H. & Shumaker A. The Child-Centred School p. 117
2. Rugg H. & Shumaker A. Ibid. p. 118
3. Rugg H. & Shumaker A. Ibid. pp. 119-121

proposed units of subject matter which, by trial, have been found to have great promise of producing the desired outcomes.

"We said that the outline should contain a list of the intellectual and emotional traits to be developed. These should be phrased as the great guiding concepts and meanings, the chief generalizations and themes, that control intelligent thinking about modern life. These are the things which should be known by the teacher in advance, not the specific facts, skills, and minute experiences which the children are to deal with in building up their understanding."

The urgency of planning the curriculum is stated thus by Rugg:

"School period is brief, and adult life is complex, intricate, widely ramifying. . . . . .

"We do not propose to determine in advance the details of the specific units of work. We do propose, however, to have a large array of units, analyzed in advance for their ideational possibilities, their concept-developing power."[1]

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 126

CHAPTER IX

THE MATERIAL OF THE CURRICULUM

The curriculum to Rugg is an awkward word and he does not use it in the sense of a stereotyped pattern to be imposed on the school system. In the new education, the word curriculum takes on the meaning of an enterprise in living. It becomes a stream of "dynamic activities".[1] Just as the school is a social enterprise in living - in guided living.

"To become a program in guided living, education must be designed; certainly it must not be left to the casual circumstances of whim or chance. The educator will design the life and program of the school with the utmost care to give assurance that the day-by-day living will approach the potentiality for living that he feels in the young people. In this sense, both the goal and the program of education are "designed", - developed from an ever-continuing appraisal of anticipated kinds of growth,"[2]

It is, he says, the prime duty of educators to design the life and program of the school directly from the "life of the children and the adults"[3] in the educational community. This is a formidable task since nine-tenths[4] of the students' time is spent beyond the school and under the guidance of stereotyping influences. The culture of a group embraces the material civilization, the social institutions, and the psychology of a people. In constructing a curriculum embracing the culture of a people, the true perspective of the problems of youth must not be submerged by the desire to emphasize the doings of the adult world.

The curriculum-maker must have a profound understanding of the

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1. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society, Chapter 1, p. 3.
2. Rugg H. Ibid. p. 4
3. Rugg H. Ibid. p. 5
4. Rugg H. Ibid. p. 5

culture of his own people and he must understand the parent European culture that fathered his own way of life. The curriculum-builder must be a keen student of sociology, economics, government, art, psychology, and pedagogy. The educator must have a thorough knowledge of the history of ideas and understand that every advance in ways of living has come about through new ideas, new inventions, new ways of living. The best curriculum-builder will be an educator who is equipped with an understanding of the foundational ideas of our culture.

To base a curriculum on the group culture is not enough. We are dealing with people and the curriculum maker must recognize the facts of individual personality as well as those of social institutions. He must be not only sociologist, statesman, philosopher, educational technician but also psychologist and physiologist.

The curriculum-maker, says Rugg, must recognize three social trends in modern society.[1] First, the productivity of machine-technology promises almost manless fabrication of goods. Second, the lagging course of social invention reveals itself in the uncertainty of our people regarding social control and social ownership of property. And the third is the lagging advance of popular consent by people who have no means of understanding our devastating social problem.

"It is our hypothesis that our present complex interdependent sytem of industry, business, agriculture, and government can continue to be operated under the democratic method only when these three trends keep pace with one another."[2]

It is an obligation on the curriculum-maker to understand that

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1. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society Chapter 2, p. 17
2. Rugg H. Ibid. p. 17.

the vast gaps between these three factors are responsible for the social problems of today. Forty or fifty years ago, the trend toward these problems was forecast by thinkers on the frontier of thought. Somehow we must secure mass understanding of the root of our social ills.

The curriculum-maker, Rugg demands, must know his culture and he must admit its blemishes.[1] For the year 1939, a clear recognition of American culture as a depressed society was necessary. That society must be recognized as failing to distribute purchasing power, as failing to develop vast creative human resources, as failing to have within itself the capacity to recuperate. There must be frank recognition of the great gap existing between capacity to produce and the actual niggardly standard of living. The curriculum planner must recognize that fundamental social arrangements and the problems of the social order are different from those of the preceding decades.

The educationist building a program must recognize that America does not represent the "best of all possible worlds". "But that she does have such vast potential resources that she could produce in the next generation, a golden age of abundance, democratic behavior, and integrity of expression. The ingredients of such a magnificent human culture are at hand. That idea must be made known to the American people"[2].

It is the task of the educator to educate so as to bring forth on the continent "the civilization of abundance, democratic behavior, and integrity of expression and of beauty which is now potentially available."[3] It is the job of the educator to help bring up a new generation to under-

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1. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society, p. 19
2. Rugg H. Ibid. p. 27
3. Rugg H. Ibid. p. 27

stand and to participate in the solution of the social problem. This social problem presents the materials for a whole new program of education.

The new education insists that young Americans must know the history of the movements which brought about the problems of their own society. Careful historical study is necessary to learn what factors underly these problems - especially the psychological ideas of our own people and of their European forbears.

RUGG AND THE ARTS

"The real aim of education is the all-round growth of the child. His entire being is to be developed, all his powers and their integration in advancing experience. The body is to be educated as well as the mind; the rhythmic capacities as well as the abstract intelligence. Individuality, the true outcome sought in education, is the harmonious integration of all these powers. Every increment of human experience is a delicate integration of a great range of widely varying traits. . . . . .

"The school strives to guarantee the successful preparation of the child to live with the society around him. On the other hand, it must provide opportunities for drawing out to the maximum the creative capacities within him."[1]

The school curriculum must build a scale of creative activities. These will consist of skills, ideational material, and the arts. In the social, physical, and natural sciences, intellect, ideas, meanings, and generalizations occupy the key position. The arts are different. The distinction is that of rhythm. Feeling plays an important directive and interpretative role.

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 142

" Personality is an orchestration of rhythms. . .an integration of rhythmic action of several hundred bodily organs. . .We are assured that every activity, every occupational act or mode of living has its own rhythmic pattern."[1]

Rhythm is the basis of individuality. Education should produce the attitude of assurance and feelings of personal significance. It must provide for the spontaneous and also the consciously controlled expression of impulses. "It is the integration of experience and not knowledge alone, which is coming to be recognized as the essential."[2]

Proponents of the experential school are demanding the education of the mind and the body. Rhythm develops both the physical grace and the emotional stability which provide co-ordination of mind and body. The integrated life - expansion of individuality - the realization of personality - is possible when bodily, mental and emotional control is achieved. The new school should offer rhythmic training as an alternative to "competitive games with over-developed stars and passive audiences."[3]

"A well-integrated program will provide for the incorporation of rhythmic activities with music, dramatics, art, and the dance as well as with the pageants and festivals scattered through the school year."[4]

The new education must provide music for everyone, declares Rugg.[5] It was so in primitive society. In modern society, music is for the few. The child comes into society with general modes of response. Music, to him, means all rhythmic self-expression - the dance, bodily activity, music from instruments, singing, drama. Music, with the other arts, has suffered in our mech-

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1. Rugg H. & Shumaker A. The Child-Centred School. pp. 154-157
2. Rugg H. & Shumaker A. Ibid. p. 166
3. Rugg H. & Shumaker A. Ibid. p. 181
4. Rugg H. & Shumaker A. Ibid. p. 181
5. Rugg H. & Shumaker A. Ibid. p. 185.

anical civilization. It shows a lack of creative experience, the emphasis is on the mechanical, and upon imitation. Under creative guidance, music can become a new centre of integration for the school.

Similarly, declares Rugg,[1] genuine art has been crushed in the conventional school program. The traditionalist looks upon art as subject-matter-to-be-taught. This cannot be done. The creative artist has a vision. He is a seer. He strives to catch a unitary glimpse of life. The conventional school seems to lack this understanding. Consequently, much time is spent in formal reproduction which crushes individuality and discourages originality. Standardization is essential in science but in art, it is fatal. Good teaching in art must invite room for the artist's individual feeling.

Every child, Rugg says, is a potential artist.[2] He must be given an opportunity for creative self-expression. Every child has the power to create. The school must provide the environment to stimulate creative self-expression.

The old education, according to Rugg, was increasingly an education of written words.[3]

"Those who organized the American public school system were under the spell of the education-as-discipline regime. The child, a bundle of ignorance, was to be submitted to a system of imposed disciplines. He was to acquire certain skills determined in advance, certain items of subject matter arbitrarily selected. He was to be drilled in the retention of arrays of isolated facts. The designers of this scheme were concerned

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 206
2. Rugg H. & Shumaker A. Ibid. pp. 227-228
3. Rugg H. & Shumaker A. Ibid. p. 244.

with bringing to the young the heritage of the race. The core of that heritage was the language, arts and number system".[1]

The old system emphasized writing, grammar, spelling, punctuation, arithmetic, penmanship. Memorizing - copying - reproducing - imitating - provided the basis for a fault-finding approach to education. Artificial language games, filling in blanks, formal compositions were the tools used. The new school can produce creative writing which is the child's own self-expression. The creative impulse demands tactful encouragement. It requires an environment rich in stimulating and dynamic child-like enterprises. Freedom of movement, of speech, of thought, are necessary to free oral expression.

"We find in the new school a large amount of free oral expression. From the earliest grades, children talk incessantly; in fact the visitor is sometimes dismayed at their unceasing chatter. Freedom of oral speech has distinct advantages, however. It leads in these schools to the development of ease, facility, charm, and power in written expression. One has only to overhear these children in discussion to realize their superiority in this respect over the average child of the formal school. Lucidity of expression, wide range of vocabulary, the ability to think to a point, to phrase an idea unhesitatingly in the face of opposition - these are not qualities which can be developed in an atmosphere of silence and restraint. These are not outcomes of direct methods of instruction so much as indirect results of "taking off the lid".

"In an atmosphere requiring conformity and submission, experience

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 245

is limited to set patterns. Original thinking is discouraged; self-confidence is sacrificed to the need for following directions. The individual comes to depend upon outside authority; his belief in himself is undermined. He loses his inclination to display initiative.

"For play is the child's spontaneous self in action. . . . .There is a very close resemblance between the play spirit and creativeness.

"The traditional schools, in limiting the range of literary endeavour to that of assigned tasks, have taken out of writing the essential element which makes it interesting, stimulating, energy-releasing - namely, the fun of doing it."[1]

Freedom here, Rugg warns, does not mean anarchy.[2] Disciplined initiative, controlled freedom, an environment skillfully set up day by day, and the naturalness of the child are desired conditions to self-expression. There must be also hard work, searching self-criticism, tireless effort and continual re-direction.

Drama represents an integration of all the processes of self-expression. The old school seized upon the drama as a stimulant to interest. Creative self-expression was almost ignored. In the new school the students may write their own plays. Participation, initiative, draining-out of creative ingenuity and the power of effectual expression are developed by actual experience.

An urge to create, a flash of insight, mastery of techniques, the integrated creative process - these are the steps in the creative process. - Insight never appears fullgrown. Intellect plays a selective role. The

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1. Rugg H. & Shumaker A. The Child-Centred School. pp. 257-258
2. Rugg H. & Shumaker A. Ibid. p. 262

will is important as the driving force to work.

The artist must acquire control of the tools: "The old school began with technique and ended with technique. The new school, aiming at creative growth, introduces technique when it is needed."[1]

The introduction of a new program must not be used as an excuse for low standards of achievement. Rugg insists on high standards.[2] It is intense effort that educates. Mediocrity is the height of those who set low standards. Discontent, toil, criticism, persistence, critical evaluation are essential. Children as mere listeners stagnate; on the other hand, schools which do not insist on the highest possible realization are merely producing "dabblers and surface scrapers of life."[3]

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1. Rugg H. & Shumaker A. The Child-Centred School. p. 282.
2. Rugg H. & Shumaker A. Ibid. pp. 282-283
3. Rugg H. & Shumaker A. Ibid. pp. 284-285

CHAPTER X

FUNDAMENTAL PSYCHOLOGICAL PRINCIPLES IN THE SOCIAL STUDIES[1]

Teaching consists in making it possible for young people to learn effectively. A mental atmosphere and a physical environment in which learning goes on must be provided. Every agency must be used to stimulate the active participation of the pupil. The fundamental psychological question for the teacher is: how do pupils learn? Good teaching in the social studies should make use of at least ten fundamental psychological principles:

The First Principle: The pupil learns only by active assimilation.

A pupil learns only by assimilating the experiences which he encounters. The slogans of the new school are "learning by doing"[2] and "activities". Guided growth in ability to reason is essential. The central concepts of the new education are experimentation, independent investigation, critical discussion and creative self-expression. "The pupil learns only as he assimilates new meanings, new facts, and new principles into his previous experiences."[3] The memorization of encyclopaedic classifications which left a "cluttered up hodgepodge of isolated facts" must give way to the growth of understanding and tolerance which emerge as the result of practice in thinking, reasoning, and generalizing. The arrangement of materials must be in thought-provoking form. The course must be organized around problems. The pupil must be confronted with alternatives. He must be practised in making decisions based on fact. He must think critically about social problems. He must develop attitudes.

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World, Chapter 1.
2. Rugg H. & Mendenhall J. Ibid. p. 4
3. Rugg H. & Mendenhall J. Ibid. p. 4

The Second Principle: The situations of the school must be real and dramatic.

The work of the social studies must be in the field of first-hand experiences. The pupil must deal with the concrete environment surrounding him. Vivid word and pictorial descriptions will help the child gain an appreciation of remote regions.

The Third Principle: Learning proceeds through the gradual accumulation of experience.

Learning is an inductive and cumulative process. Our concepts are built by experience and then modified by new experiences. Our stream of experiences shapes our understanding. The inductive method claims that young people will grow in the power of generalization as they accumulate a wider background of meaning. The course in social studies must, therefore, consist of a graduated series of experiences.

The Fourth Principle: Every avenue of learning should be employed.

The course in the social studies must provide the child with a wealth of illustration. Vivid material, dramatic episodes, moving pictures, a wealth of pictorial material, open forums, individual research, artistic work and graphic illustration will be used to facilitate assimilation.

The Fifth Principle: Maximum growth in understanding.

The activities of the course must be carefully planned so that the pupil will encounter frequently the major concepts and themes. Planned recurrence of the main concepts in varied settings will provide opportunity for growth of reflective thinking and critical judgment.

The Sixth Principle: Systematic and economical practice on the skills.

There are some facts which are so important and which will be used

so often that they must be learned by systematic repetition devices.

The Seventh Principle: Learnings develop simultaneously.

Learnings are many-sided and complicated integrated matters. Even the smallest unit engages the student in a wide variety of learnings.

The Eighth Principle: The intensive study of a few things.

There is such a tremendous mass of material available for study that some selection of material has to be made. A selection should be made on the basis of scientific studies of learning and by authorities in history, geography, government, economics, etc. Understanding grows more effectively through an intensive study of a few matters than through the superficial study of many. "There are millions of meanings and thousands of generalizations."[1] However, the grasping of a few hundred of these is sufficient for an understanding of modern life. The teacher should deal with those concepts which are most important and illustrate them with a wealth of interpretative material.

The Ninth Principle: Attention centred upon one thing at a time.

Social studies should be organized in a series of definite units of work. In dealing with abstract matters, the students should concentrate attention on just one important aspect ~~of~~ at one time.

The Tenth Principle: Courses should be organized around understanding units. The question to be asked is: what facts, generalizations, and historical materials do young people need to know to understand the topic under consideration? Whatever industrial, economic, historical, geographic, commercial information is needed is included for consideration in an understanding unit.

In order to provide the concrete material by means of which these

practices will be put into practice, Rugg has supplied:

(1) The Reading Book which contains an organized body of information.

(2) The Workbook contains a comprehensive list of pupil activities.

(3) The Teacher's Guide lists the psychological principles upon which teaching in the social studies must be based.

The Rugg course in the social studies abounds with activities.[1] Pupil experimentation, individual research, and creative self-expression are the central ideas of the new education. The social studies laboratory has replaced the memorization of textbooks. In a sense the classroom will be the whole community.

In the social studies laboratory the direction of class work should be in the hands of the pupils. Growth in co-operation, initiative, originality, and responsibility are desirable outcomes of the social studies course. The teacher must see that these traits are practised in the group. The students should be made to feel responsibility for organizing pupil management of the class. The pupils might elect their class officers - Class committees might be responsible for planning a day's work and carrying it out. Pupils may act as chairmen of discussion periods, plan class excursions, care for the bulletin board, manage the school library, produce plays, etc. Open-mindedness can be developed in open forum discussions in which students discuss current controversial topics. Students can exchange questions and answers. Class appraisal of the conduct of periods may lead to improvement for subsequent periods. An informal atmosphere of the laboratory should prevail and all students should take part in class activities according to individual interests and abilities.

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1. Rugg H. & Mendenhall J. The Teacher's Guide for Changing Civilizations in the Modern World. Chapter III

The course should follow the real needs of pupils. Pupil initiative and originality should be encouraged. Students must be shown the necessity for wide reading interests. Individual research in the library is essential.

CHAPTER XI

A DETAILED METHOD OF TEACHING THE SOCIAL STUDIES

Harold Rugg has translated his psychology of teaching the social studies into a complete program of suggested teacher direction and pupil activity.

The course is composed of fundamental themes, characteristic of economic life today. None of these should be omitted. Each unit of work in the Reading Book is designed to illustrate at least one basic theme. One unit on industrialization might illustrate,[1] for example:

(1) Influence of geography on ways of living.

(2) Man's increasing control over nature.

(3) The rise of industrialism.

(4) The exploitation of natural resources.

(5) The building of a trading empire.

(6) The change from self-sufficiency to interdependence.

(7) The trend toward specialization and standardization.

(8) The rise of the standard of living in industrial countries.

(9) The development of mass production.

(10) The concentration of people in cities.

In illustrating fundamental themes historical and contemporary material is used. History is used to explain current life. Students will see today's movements in clear historic light.

Learning consists of learning meanings. Through reading, excursions, and open-forum discussions pupils will add to their store of meanings. The Reading Book presents a wealth of dramatic episodes, narratives, bar

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1. Rugg H. & Mendenhall J. The Teacher's Guide for Changing Civilizations in the Modern World. p. 15

graphs, and time lines. By these means, and through the emphasis on these means by the teachers, a maximum growth of meanings is assured.

With such a wealth of meanings developing, both teachers and pupils will need catch phrases or concepts.[1] Each concept is a summarizing term containing a wealth of meaning with which we do our thinking. For example, the term "standard of living" contains literally hundreds of specific meanings. The development of meaning consists in building a rich experience in which delicate shades of understandng are recognized. The organization of concepts is fundamental to the proper teaching of this course. The intellectual frame-work of the course consists of concepts and to have a clear understanding of each problem the teacher must have a clear picture of the ten or twenty main concepts in any one unit.

The understanding of the modes of living and world problems can never be secured on the basis of memorizing isolated facts. Understanding the relationship between facts is of the utmost importance. These relationships between concepts are known as generalizations. Generalizations sum up the characteristics of the various aspects of life. The student must deduce many of these for himself. Mastery of the material of the course is indicated when a pupil can illustrate themes, concepts, and generalizations. All the intellectual activities of the students should be directed to an understanding of these.

PUPIL ACTIVITIES

The new course in the social studies must be a whole stream of pupil activities. LEARning is an active, assimilative process. The central

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilization in the Modern World. pp. 18-19

ideas are pupil experimentation, individual research, and creative self-expression. The idea of the social studies classroom as a laboratory must replace the idea of a classroom in which words are memorized. In the widest conception the laboratory includes the whole community.

Participation in a wide variety of activities should develop in the pupil growth in co-operation, initiative, originality, and responsibility. Maximum growth is possible only when the pupils assume an active share in the program. Responsibility for carrying on the work should be placed on the pupils. For example:[1]

(1) The pupils should work out an organization of the class, elect its officers, appoint its committees. From these activities they will learn co-operation and self-management. Direction of work should come from the pupils. But where intelligent redirection is essential to prevent wastage of time the teacher should supply it.

(2) Each day's work might be in charge of a separate committee of students.

(3) Students should act as chairmen of class-discussions and open-forums. The teacher may participate as a member of the class.

(4) Student committees may have full responsibility for class excursions, care of the bulletin board, management of the library, production of plays, etc.

(5) Students might introduce the current controversial topics which form the basis of discussion in the open-forum. Relationship

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. pp. 21-22

between knowledge contained in the Reading Books and vital problems of today will be recognized and open-mindedness will be developed.

(6) Students should be encouraged to ask one another questions. This will stimulate pupil activity.

(7) Self-critical examination by the pupils of the effectiveness of their own discussion periods is valuable.

(8) Each student should be encouraged to follow his particular interest.

The classroom should carry on with the informal atmosphere of the laboratory.[1] The pupils will alternate class discussions, exchange of ideas in open-forum, group activities with individual work projects. Spontaneous activities are desirable. Pupil initiative should be encouraged. A flexible program capable of meeting needs as they arise is essential.

Maximum growth in understanding will be aided when the teacher plans his course outline and suggested activities. Rugg recommends his workbook as offering a variety of individual and group activities.[2] The workbook plans for the "planned recurrence" of such activities as black board exercises, the use of the bulletin board, excursions, exhibits, dramatization, debates, open-forums, committee projects, tests, map exercises, cartoons graphs, reference books, scrapbooks, reports, etc.

Careful planning of a program of work is essential in the social studies. Chaos will result from lack of a plan. The workbook provides a stimulating list of things to do. The teacher and the class may make choices.

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. p. 23
2. Rugg H. & Mendenhall J. Ibid. pp 23-27

It is not expected that every exercise will be attempted.

The Reading Book, the Workbook, and the Teacher's Guide are not prescribed by Rugg for slavish imitation.[1] They are comprehensive outlines of activities, many of which are entirely optional. The course in the social studies should spring out of the needs of the pupils. The pupils should not be presented with a ready made course. They should feel that the social studies courses are their courses. Pupils should be encouraged to recognize the importance of studying the factors which have produced the modern world. The Reading Book is to be regarded as only one voluminous outline around which they will assemble much new material. The Reading Book contains summaries of concepts, generalizations and themes. The pupil should be encouraged to supplement this material with a wide course in related reading.

In Changing Countries and Changing Peoples the course is organized around twenty-nine problems.[2] Each problem is introduced by two or three central questions which the student is encouraged to answer for himself. Basic information will be found in the Reading Book. The pupil should be led to skim the chapter to discover the broad themes, chief concepts and generalizations. The student's reading will be guided by the two or three central questions aforementioned. When the pupil has made a thorough mastery of the information the tests in the Workbook may be used in a variety of ways. The tests have been designed to bring out the chief concepts and generalizations necessary to an understanding of the problem. As well as testing the mastery of content the tests focus attention upon facts and principles. They

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilization in the Modern World. p. 27
2. Rugg H. & Mendenhall J. Ibid. pp. 28-29

are constructed in order to allow the student to spend most of his time thinking rather than writing. The tests should be used to stimulate class discussions, in which pupils defend and reject various points of view. These tests should be scored regularly in order to stimulate thoroughness of learning, further achievement, and to develop confidence, and a sense of personal responsibility. Tests may be scored by either students or teacher but in either event the students should be given an opportunity to defend or clarify personal points of view. Occasionally the teacher should announce high, low, and middle scores in order that students may compare their own class ranking. This should not be done so often as to discourage the slow pupils.

In their study of history the students should secure a grasp of a sequential development of events. There is a definite need for knowledge of the chief historical movements and trends. The Workbook suggests the use of time lines to help the pupil secure a grasp of historical development. Time lines may be used to locate important events or they may be used to compare individual events within a period. Chronological development should be shown often by the teacher and by the pupils on rapidly drawn blackboard time lines. It is important to have the student form the habit of entering chronological events on a master time line. These lines orient the student in respect to time.

It is important for an understanding of world problems that the student secure a definite mastery of essential location facts. The Reading Book contains maps related to the topic under consideration. Corresponding exercises in the Workbook provide the pupil with map exercises. The pupil's attention should be concentrated upon a few map locations. The teacher will provide adequate map work from the constant use of globes, wall maps, and

special maps available.

No activity in the social studies is more important than the open forum, says Rugg.[1] The Workbook suggests an open-forum for every basic problem in the course. The open-forum offers the pupil practice in thinking on his feet. Through practice in thinking with people he will develop tolerant understanding. Attitudes of open-mindedness, suspended judgment, and willingness to listen develop from the frequent interplay of minds. Cool discussions, as the means of solving problems, will be recognized as basic. The student will come to understand many points of view and he will come, in open-forum discussions, to the realization that no one person is always right, that no person is infallible. Rugg claims[2] that his Workbooks, by the leading nature of their headings, spotlight key-principles of open-forum discussion. Tolerance is portrayed to the student as demanding open-mindedness, and critical-mindedness. Tolerance is outlined as an attitude of mind that is receptive to the ideas of others but only after these ideas have been scrutinized ruthlessly. Open-forum discussions may lead to additional reading by a number of the pupils.

While Rugg's Reading Books treat many subjects comprehensively, he insists that a great amount of additional reading should be attempted.[3] There is need to build an extensive classroom library. One of the chief purposes of the work in the social studies is to develop a permanent interest in reading. This gathering of information is almost indispensable to the work of the social studies. It will be gathered by committees which will then make the information available to the class as a whole.

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. pp. 32-33
2. Rugg H. & Mendenhall J. Ibid. p. 33
3. Rugg H. & Mendenhall J. Ibid. pp. 33-34

The book, Changing Countries and Changing Peoples, should be covered in approximately 90 lessons during the second semester of Grade seven.[1]

FACTS IN SOCIAL STUDIES by RUGG

Rugg's explanation in his Teacher's Guides of the use of facts in social studies provides one of the features of his work in the field of the social studies.

The old school, he avers, too often forced a parrot-like memorization of large numbers of unrelated facts.[2] The students soon forgot the prosaic lists. In the new school we must deal with facts in a new way.

In social studies the students should develop an integrated point of view. Material from many fields of study must be used simultaneously. In a typical problem, geographic, economic, political, and sociological facts will be used. And each of these types will be further subdivided into current and historical classifications.

There are two kinds of facts - specific and general. The pupil needs to know both kinds since he learns the general facts from the specific facts.

There are also subjective and objective facts. Each kind plays an important role in learning. Subjective facts consist of pictures, cartoons, points of view and secure student interest. Objective facts convey exact data. Students should learn to demand effective evidence.

It is not possible to retain all the facts presented in a problem. Certain facts of location, certain concepts, certain generalizations are

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. p. 35
2. Rugg H. & Mendenhall J. Ibid. Chapter IV.

more important than others. Students should concentrate on the facts which the well-informed citizen should know. A number of relatively inconsequential facts might be cited to prove a point and then forgotten. Specific facts should be learned permanently when they are basic. Dates which denote the beginning of an era would be learned permanently. Facts to be retained permanently should be learned in their relationships rather than in isolation.

Attempts have been made to apply scientific methods to research in the field of the social studies. Social problems are difficult to solve because the situations are complex, sources of information are unreliable, the knowledge of the observer may be inadequate and his attitude may not be one of open-mindedness. Some facts in social studies are only true relatively since we can only approximate the truth in some cases. In social studies opinion must be tentative since facts are changing. Some facts are difficult to ascertain and stories are often based on incomplete evidence. Facts are obscured often by the partiality of the reporter.

It is important that students understand these difficulties. They should be ready to examine questions from many points of view. They should be made to look upon the possible existence of prejudice and bias in their own thinking. They should be stimulated in the direction of impartial thinking.

INTRODUCING THE TERM'S WORK[1]

Each teacher will discover those activities which will interest

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in The Modern World. Chapter V.

his particular class. The course in the social studies should be introduced by placing a problem before the pupils. For example, "Some Problems which the American People Face as World Citizens" may be discussed. The Workbook presents a test on this topic. This test is not a test of information. The purpose is to interest the students in the work they will do throughout the term. It will demonstrate important problems, remind them of varying views on economic, political, and social matters and also demonstrate the difficulty of understanding different civilizations.

The class discussion following the test is the most important part of the introduction. The teacher should caution the students that many aspects of the test are controversial. Students should soon learn to understand that careful study of facts should replace emotional prejudice as a foundation for opinions held. The introductory discussion should show them the need for deliberate discussion and critical investigation. They should be reminded that prejudice is widespread in the magazines and newspapers from which they get information.

The Workbook asks the student three questions which he should constantly ask himself:[1]

(1) What are my own prejudices?

(2) What is the truth?

(3) What is my authority for my viewpoint?

In almost every problem in the Workbook, the student is reminded of the need for facts:

"Why do you think so?"

"Facts not fiction."

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1. Rugg H. & Mendenhall J. The Teacher's Guide for Changing Civilization in the Modern World. p. 50

"Have you considered fairly all sides of the question?"

"What are the real reasons for your point of view?"

"Have you respected the points of view of others?"

The Reading Book itself attempts impartial presentation of the development of each country and its conditions. The constant purpose is to have students build attitudes based upon understanding. A chief goal of the course is the avoidance of unthinking and impassioned partisanship. Care must be taken to have the pupils examine their own points of view. They will learn to look upon opinions as tentative. They will replace fiction with fact.

The teacher should try to create sympathetic appreciation of each of the earth's civilizations. Pupils, like their elders, tend to overestimate the importance of their own civilization. The pupil should be made aware that most other people love their respective civilizations in spite of their differences from our own. Pupils should be made to understand that most civilizations have made important contributions to world welfare.

As the teacher surveys the Reading Book he will notice that stress is laid upon the ways in which people live. This is a departure from the usual practices in history, geography, and civics. Throughout the course emphasis is placed upon conditions under which people are living, their ways of thinking and feeling. The study should be focussed upon the age-long struggle for existence of the common man. The teacher should not obscure this study behind insistence on memorization of specific facts re rulers and location of cities.

Rugg supplies[1] a series of interesting questions which the teacher may keep before the pupil in the study of each civilization.

(1) Is this country an agricultural or an industrial country? To what extent has the Industrial Revolution changed its civilization?

(2) How does the standard of living of this country compare with that of the United States and other countries?

(3) How far are the people self-sufficient? How dependent are they?

(4) What are the chief differences and the chief similarities between the industrial and agricultural countries studied?

(5) What are the distinctive features of this civilization and its people?

(6) What is there about the way of living of this people which I would like to see in my own country?

These questions will help the student to see merits in other civilizations. They will help develop an attitude of open-mindedness and help him to evaluate modes of living. Every day the teacher should attempt to combat prejudice and unthinking intolerance.

SUGGESTIONS FOR TEACHING PROBLEM ONE

The conventional course in geography undertakes a brief study of each of the seventy or more countries of the earth. The pupil's attention is scattered. He faces a maze of regions and facts. In the Rugg Reading

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. p. 57

books, for example, in Changing Countries and Changing Peoples, attention is concentrated upon important representative civilizations. The aim is to break the course into easily comprehensible units. It is a problem to find materials that will enrich the lives of the students and give them an understanding of the world in which they live. Slides, films, stereographs, and maps will give the students graphic understanding of other parts of the world. These materials will be found especially valuable in securing motivation, and for review purposes.

UNDERSTANDING THE IMPORTANT CONCEPTS

In regard to Unit of Work II, Rugg demonstrates[1] in the Teacher's Guide, how important concepts should be treated. His demonstration is cited as a sample of one possible method.

(1) The Narrow World of All People - The teacher should emphasize that the people were living in isolated and independent communities where the nations of Germany, France, England, Russia, etc., exist today.

(2) The Low Standard of Living of most People - Emphasis here should be on the poverty of the peasants, laboriousness of work, inadequacy of tools, and smallness of the farms. Contrast this with the luxury of the lords. Stress the sharp division into classes. The students should not be expected to learn all the details of ways of living. They might illustrate the way of life by using the concepts above mentioned.

(3) The Self-sufficient Community Life - Make clear to the pupil that

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. pp. 64-68

each Community was largely self-sufficient. There was, however, increasing specialization within each community.

(4) Specialization of Labor - Even in 1100 there was some specialization among regions. The Far East produced silks and spices. Europe produced wool, hides, and glassware.

(5) The Role of Exploration in Enlarging the Small World.- The Crusades, the travels of monks and traders in the Near East and in Asia brought contact and trade between Europe and Asia. Stress the men of science with their invention of clocks, compasses, telescopes which made long-distance navigation safer. The invention of the printing press aided the spread of knowledge throughout the known world.

(6) The Central Importance of Trade - The concept of trade recurs very often. Trade played a part in the self-sufficiency of the manor. The desire for trade led explorers into unknown seas. Trade led the merchants of Europe to undertake hazardous overland journeys. These points should be stressed.

(7) The Prevalence of Handicrafts - A list of the crafts from the Reading Book will be used to demonstrate the widespread specialization of labor. The names of these crafts should not be memorized. The students should be made to understand the laboriousness of work without engines and machines.

(8) The Parallel Growth of Crafts, Trade, and Towns - In the middle ages there were a few large cities such as London and Paris. There were medium-sized towns also. These cities and towns were centres of trade just as similar non-modern centres exist today

in China and in India. They developed as handicrafts and trade developed.

THE FIRST SUMMARY[1]

The students must grow in the ability to organize material. The pupil needs practice in summarizing units of the course. This is a difficult task for seventh grade pupils. They will need guidance. The teacher should comment on key points and organize the class suggestions in a systematic outline showing the relationships among the concepts discussed. The students may write and produce a story of a day in the life of the Middle Ages.

Rugg insists that teaching principles are important.[2] During the discussion of the means of emphasizing the key points in problem II he summarizes important teaching principles:

(1) The pupil should receive systematic practice in the interpretation of episodes. The units contain many episodes. But the pupils are liable to enjoy the episodes and thereby miss the main principles. The students must have opportunity to practise interpretation of episodic material. Blackboard lists might be prepared to show the relationship between episodes and concepts. Episodes are included to provide dramatic background for understanding. Permanent retention of details of episodes is unnecessary.

(2) Suggestions for using the historical material.

The historical background material should be read rapidly. It should be discussed for interpretation of our present problems.

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. p. 68
2. Rugg H. & Mendenhall J. Ibid. pp. 69-70

The reader should be thoroughly aware of the startling contrast between pre - and post - industrial revolution conditions. Dramatic episodes are used to provide a vivid impression of modes of living in different epochs.

(3) The treatment of factual details.

Many details are included in the social studies course. Many of these details will be discussed, critically. The details are important in supplying the basis for concepts and generalizations. Most of these specific facts are not permanently retained after use.

(4) The systematic use of graphic material.

The Workbook has been planned to provide systematic practice in the use of time lines, photographs, maps, informal location of places, interpretation of cartoons, pictographs, line graphs, bar graphs.

(5) The use of reviews.

In each review the manner in which the chief factors contributed to the standard of living of the people should be stressed. The teacher should be certain that the pupils see the relationships between the factors.

(6) Supplementary reading should be arranged for rapid workers. Pupils should read magazine and book articles in connection with every unit.

A LIST OF TEACHING REMINDERS[1]

1. Keep in mind the psychological basis of the course.
2. Conclude every unit with an outline summary of important points, with a review relating it to previous units, and with a preview relating it to future units.
3. Encourage activities that develop pupil initiative and originality.
4. Utilize the principle of historical and contemporary contrasts.
5. Encourage systematic class discussion of key ideas illustrated by the graphic method.
6. Use the blackboard for developing outlines, summaries, diagrams and pupil responses.
7. Employ large wall maps when they will contribute meanings.
8. Use large outline maps to fix important locations in the minds of the pupils.
9. In almost every problem refer to the large blackboard time line in course of construction.
10. Have the pupils learn, preferably in relationship, only a few important facts.
11. Have pupils draw up in their own language the chief generalizations in a problem.
12. Give pupils occasional opportunity in making of outlines.

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1. Rugg H. & Mendenhall J. Teacher's Guide for Changing Civilizations in the Modern World. pp. 177-178

13. In open-forum discussions encourage habits of open-mindedness and of critical-mindedness.

14. To provide clarity use a large variety and number of illustrations.

15. A combination of history and geography will often illuminate a contemporary condition.

16. Encourage pupils to read interesting and critical newspapers, magazines, and books.

17. Relate the social studies to the life of the community by making many excursions.

We present the foregoing as a sample of the means suggested by Harold Rugg and his associate, to develop understanding in the social studies.

CHAPTER XII

WHAT DO PUPILS GET OUT OF THE RUGG COURSE?

By B. R. Buckingham

In "The Rugg Course in the Classroom".[1]

"It is unfortunately true that new methods must often win their way to acceptance by means that are really inappropriate. The real answer to the question: What do pupils get out of the Rugg course is to be found in their ability to understand problems, and their emotional attitude toward problems. Yet in many quarters the Rugg course has been judged by quite other standards; it has been put to test in the only thing which some of the other courses pride themselves upon. It has been tested by the knowledge which pupils possess of specific facts in geography and history. In the Rugg course a knowledge of such facts is a by-product. We do not mean that such facts are not learned; far less, that they are unimportant. We mean that they are not learned in greatest measure by seeking them directly. Place the child in the position where he must use facts for the accomplishment of some purpose that he considers worthy. Then the facts will be acquired in greater number and with greater permanency than will be the case when the child is required to learn them as such.

"For this reason the Rugg course, although it does not place the acquisition of facts at the center of its effort, nevertheless comes off well, when facts alone are under consideration. The evidence for this is impressive. Not a few people who have introduced the course - some of them with misgivings as to the results so far as history, geo-

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1. Buckingham B. R. The Rugg Course in the Classroom. pp. 69-72

graphy, and civics were concerned - have taken the trouble to apply standardized tests in these subjects to the children who had been studying the Rugg course. Any lingering doubts which they may have had have been dissipated by the scores which the children have made on these tests.

"In the following paragraphs we shall refer very briefly to the results of some of these tests. In most instances the number of pupils involved was not large. But the consistency of the scores, coming as they do from widely scattered districts and reflecting various conditions, have the same convincing effect as a systematic inquiry carried out on the basis of thousands of cases.

ACHIEVEMENT IN GEOGRAPHY, HISTORY, AND CIVICS

The Sacramento Study. This study was conducted in a highly competent manner by James F. Bursch, Director of Research and Student Personnel. About 150 students in the low ninth grade were given the Kepner test of background in social studies. Some of the pupils had had the Rugg course in the seventh and eighth grades; others had had the materials in the regular state course of study. The two groups were equal in learning ability. The Rugg pupils surpassed the state-course pupils 56 to 53 (medians to the nearest whole number). Director Bursch, after investigating the variability of the scores, says: "We can say with reasonable certainty that there are 79 chances in 100 that the difference in favor of the students having used the Rugg material is greater than 0."

The Wood River (Ill.) Study. Superintendent G. A. Smith gave five well-known standardized tests to about 60 pupils in three sections who had completed the first four volumes and workbooks of the Rugg course. The superiority of the Rugg children to the published standards was remarkable.

TABLE I I I

ACHIEVEMENT OF PUPILS AT WOOD RIVER AFTER STUDYING THE FIRST FOUR VOLUMES OF THE RUGG COURSE

Test	Standard	Class Scores of Three Rugg Sections
Junior American History, Form A	34	66, 54, 61
Public School Achievement, Battery B, History	36	38, 39, 43
Denny-Nelson American History, Form A	61	134, 128, 137
Burton Civics, Form A	38	51, 52, 46
Brown-Moody Civics, Form A	94	107, 104, 100

In this connection Superintendent Smith has this to say: "It is interesting to note that the median score of the pupils of this city in each of the five tests administered was considerably higher than the standard median score, although these tests were made to fit material of the more traditional nature. So far as one is able to judge, the pupils who took the test were comparable in every other way to those from whom the standard results had been derived. The fact that the scores of these pupils are so high may be traced directly to the Rugg social-science books which have been used for seventh and eighth-grade work."

Other Studies. One of the most careful experiments was made at Ventura, California. The progress in geography over a semester was measured for 175 pupils who studied Rugg's first volume as compared with the progress of a group of equally capable pupils who studied a regular geography course. Progress was measured by using two forms of a well-known standardized test. The pupils who studied Rugg made more than twice as much improvement during the semester as the pupils who took a regular geography course.

In certain school systems city-wide testing is a regular policy. In these cities, the effect of the adoption of any new plan is closely

watched. For example, at Clinton, Iowa (about 25,000 inhabitants), where the Rugg course was introduced in the seventh and eighth grades as soon as it was published, the results over a period of three years in history and geography, according to a popular standard test, were found to be at or above the test norms in every one of the twelve possible cases(two grades, two subjects, three years). At Webster Groves, Missouri, as at Clinton, Iowa, a policy of continuous standardized testing is in operation. At the last report 687 children who were studying Rugg in the eighth and ninth grades were in general at or above the test norms in history and geography.

Leaving statistics out of account, we note in particular the following statements:

"The children using the Rugg books in the seventh and eighth grades scored very high in history and geography." - Superintendent Samuel H. White, Windsor South District, Chester, Vermont.

After two successive years of standardized testing of eighth-grade pupils using Rugg, "in both instances, the results have been most gratifying, proving that the students attain the required knowledge and, in many cases, much more. . . ." - Marguerite Sadler, social-science teacher, Garfield School, Olympia, Washington.

"We have found that children will pass the New York State Regents Examinations after using these books." - Marguerite Stockberger, State Teachers College, Buffalo, New York.

"The geography scores for grade seven were 14 points above the standard norms." - Acting Superintendent Barnard J. Davis, Hillsdale, Michigan.

After giving a much-used battery of standardized tests, "we were

surprised and delighted to find that the pupils in our junior high school were above the median in civil government, history, and geography,"-Superintendent Irvin B. Collins, Roundup, Montana.

End-of-year testing in geography "showed the average for the Rugg class as 97. The norm would be about 89." - Mabel A. Williams, geography teacher, Barnstable Junior High School, Hyannis, Massachusetts.

After testing at the beginning, middle, and end of the year,"The results, as I recall them, were approximately this: in geography the average for the class was 12 points above the norm for that grade and month; in history it was approximately 10 points above the norm; in civics the class was only 5 points above." - W. S. Hern, formerly superintendent of schools, Colville, Washington.

"Every test we have been able to give, indicates that our pupils (using the Rugg course) know just as much history and just as much geography as they would if they were taking them in separate courses."- Superintendent A. G. Yawberg, Berea, Ohio.

In knowledge of geography, history, and civics, children taught by the Rugg Method, equal or surpass children taught these subjects directly. This is as certain as most facts in experimental education. It has been proved by both formal and informal testing in so many places that it may be accepted with confidence. It is unnecessary for us to dwell further upon the outcomes of the Rugg course. While they are not to be sought primarily in facts learned, nevertheless facts are learned, and learned well. There is no mystery about this to those who understand the psychology of learning. The facts are known because they are acquired in connections and because they are used purposefully. The larger outcomes of the course are no less

certainly attained. They do not lend themselves to statistical statement. They are, however, found in better thinking and finer attitudes. One city superintendent in writing to another in regard to the Rugg course, tells his friend the following incident: "A certain distinguished educator visited an eighth-grade section in our Junior High School last year where they were carrying on the Rugg program. After spending an hour in the room, he returned to my office and said, 'Those pupils were discussing intelligently and enthusiastically the social problems under consideration, with an ability surpassing that of my college sophomores!' "

CHAPTER XIII

A CRITICISM OF RUGG'S WORK

RUGG'S GIGANTIC UNDERTAKING

In collaboration with his associates, Harold Rugg Has:

(1) Developed a philosophy of education.

(2) Explained a psychology of education.

(3) Constructed a complete course in the social studies from the elementary grades to the high school level.

(4) In addition, he has written a number of books on teaching methods and on modern society.

Harold Rugg has worked at a tremendous task. It is probably fair to say that he, more than any other person, has been active in the promotion of real democracy through the establishment of a new curriculum in the social studies based on a relatively sound selection of the principles of the new education.

Rugg has provided a full definition of democracy.[1] First of all, democracy must be based on consent and real consent is based upon intelligent understanding. This intelligent understanding is to be won, not by memorizing the word story of the past, but rather by growing in understanding of civilization by participating in group activities. Understanding is based upon growth. Habits of activity gained, will form the foundation for participation in democracy. To Rugg, democracy means an active, intelligent, participation of all the minds in the community, each contributing up to its capacity and governing the community under the leadership of the best minds in it.[2] Real democracy includes economic democracy along with

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1. Rugg H. Democracy and the Curriculum, Yearbook III, John Dewey Society. Foreword X - XI
2. Rugg H. The Great Technology. pp. 199-203

the political. Real democracy harnesses technology to produce and distribute abundance. Such a goal does give real meaning to democracy.

Few educators have undertaken to build a complete social studies course on the theme of active, informed democracy. Rugg has organized information basic to successful democratic participation. He has outlined a teaching method which will help to build democratic understanding and democratic participation. He has underlined these efforts by carrying his campaign for real democracy beyond the schools and into society. Few men have been so active on behalf of basic democracy.

Today, two philosophies of education are actively promoted. The advocates of the aristocratic tradition would divorce education from practical living and the core of the curriculum would be the classics. St. John's College at Annapolis, and the University of Chicago are advocates of this view.

Dr. Robert M. Hutchins, President of the University of Chicago, says:

"If one college and one university - and only one - are willing to take a position contrary to the prevailing American ideology and suffer the consequences, then conceivably over a long period of time, the character of our civilization may change."[1]

The followers of Dewey would secure the Liberal education through a study of the problems of contemporary civilization. Books, they say, provide only one medium of learning.[2] Education must train for citizenship.

It is well for the forces of democracy that the proponents of education for democracy, are led by a person of Dr. Harold Rugg's ability and activity.

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1. Fines B. Democratic Education. pp. 1-5
2. Rugg H. The Great Technology. pp. 245-247

RUGG'S ANALYSIS OF SOCIETY

Rugg's political and economic opinions which we have examined, were written during the world depression of the hungry thirties. It is probably fair to state that the political and economic opinions he expressed comprise a selection of the current panacaeas of the period. Rugg boldly placed the blame for poverty on those who control the machine of production and distribution. He roundly condemned uncontrolled capitalism and made a dramatic plea for the introduction of the scientific method to the fields of economics and politics. He denies socialism[1] but demands a far-reaching control of economic forces. His searching analysis and utter condemnation of depression capitalism, coupled with his recommendations for the methods of science in social reconstruction, indicate a trend toward the acceptance of as much public ownership and public control as proves necessary to provide abundance.[2] Rugg's summary of the weaknesses of capitalism and the course of reconstruction may prove valuable in the future.

Closely linked with Rugg's analysis of society in his insistence[3] that controversial topics be discussed in school in order to bring a sense of reality to the discussion in the social studies. Most forward looking educationalists will agree that if the product of the schools is to build a solution to our recurring economic and social problems then an understanding of real problems is necessary to provide capacities for the solution of future problems. And insofar as the school avoids the problems of the real world today, it is failing to fit our maturing students to solve the social problems which they will face as adults.

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1. Rugg H. The Great Technology. p. 186.
2. Rugg H. That Men May Understand. Foreword XIV - XV
3. Rugg H. Ibid. pp. 245-246

RUGG ORGANIZES THE SOCIAL STUDIES AROUND PROBLEMS

Rugg has organized his social studies course around problems. Wm. A. Brownell, Professor of Educ. Psychology, at Duke University, warns that "a supposed problem situation cannot be assumed to constitute a true problem situation to all learners".[1] There should be caution for Rugg and his associates in this statement. It is probable that many of their concepts and generalizations will not constitute problems for the students. There is real danger that Rugg's Reading Books will be regarded as "just more textbooks" touched up with new techniques.

On the other hand, both Rugg and Brownell regard problem-solving ability, as a growth rather than an abstract technique. Both agree that meanings and understandings essential to problem-solving cannot be given to children - they must develop through practice. Both agree that solutions to problems should be generalized. Dr. Rugg and Professor Brownell agree that a problem-solving attitude, an inquiring mind is desirable and is possible of development. In the organization of his course in the social studies, Rugg has attempted to meet Professor Brownell's demand that relationships should be graded within the understanding of the child, and that problem-solving should be attempted in a variety of exercises. Both agree that problems must be solved through understanding rather than by change.

RUGG'S VIEW OF ACTIVE ASSIMILATION

Harold Rugg understands that learning is a difficult act. In order to make learning effective, he has suggested a variety of activities

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1. Brownell W. "Problem Solving" Chapter XII, Psychology of Learning, The Forty-First Yearbook, Pt. II, of the National Society for the Study of Education. p. 438

essential as a method in understanding. Rugg's views herein are endorsed by many members of the National Society for the Study of Education. Psychologists writing for this society, in the Forty-first Yearbook, agree that situations must be real and dramatic and that many avenues of learning must be employed since learning is a difficult task and proceeds by gradual accumulation.

Ernest Horn, Professor of Education at the State University of Iowa, has this to say regarding understanding:

"The making of constructs, as the term implies, is an active process. Verbal statements, oral or printed, do not give the student ideas ready made and "under seal"; they merely stimulate him to construct ideas for himself. . . . In school, most of the language that the student reads or hears deals with new meanings, new concepts, and new problems. . . . . The attainment of a new idea is, from the student's point of view, a creative effort requiring vigorous and efficient mental effort."[1]

Professor Horn emphasizes the complexities of learning in the field of the social studies. The remoteness of the problems in this particular field, makes learning difficult. "The utilization of language in the dual role of substitution for concrete situations and for overt responses, is far too predominant in present day instruction in comparison with the utilization of the language functioning in concrete stimulus situations and in overt responses."[2]

Professor Horn says that there should be extensive and skilful utilization of concrete sources of experience such as field trips, objects, visual aids, and authentic constructive activities. He agrees with Rugg that every avenue of learning must be employed.[3]

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1. Horn E. "Language & Meaning", Chapter XI, Psychology of Learning, The Forty-first Yearbook, Pt. II, of the National Society for the Study of Education. pp. 382-383
2. Horn E. Ibid. p. 386

Professor Horn agrees with Rugg that the intensive study of a few things is essential: "There must be a substantial reduction in the number and in the difficulty of the constructs which students are required to make."[1]

Professor Horn agrees that Rugg's emphasis on tests which are a part of the process of instruction in preference to end-tests is psychologically sound.[2] He, too, insists on providing opportunity for pupil inferences in order that use may be made of the ideas which the student has.[3] These may be corrected and elaborated by other students and by the teacher.

RUGG'S TREATMENT OF EMOTIONAL ATTITUDES

Rugg's theory that learning is emotional as well as intellectual in character and that the curriculum maker must provide for learning of attitudes as well as information is recognized by other competent authorities as psychologically sound.

Dr. John E. Anderson of the University of Minnesota has this to say in endorsement of practices suggested by Rugg's basic principles.

"In this presentation, the essential similarities of the phenomena of emotion and those of learning are pointed out. Both are aspects of the same process of adjustment to environmental situations which the organism is continuously called upon to make. In the concrete situation there is only a child who at the same moment, is learning and showing emotion. . . . Through learning, the child moves through a succession of context to integrated and well-organized behavior and acquires mastery over his environment and control over his emotions. . . . . .

"Both in the organization of its curriculum and its practices within the four walls of the schoolroom, the educational institution should

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1. Horn E. "Language & Meaning", Chapter XI, Psychology of Learning, The Forty-first Yearbook, Pt. II, of the National Society for the Study of Education. p. 407
2. Horn E. Ibid. p. 407
3. Horn E. Ibid. p. 407

take account, not only of the direct contributions it makes to the child in providing for the acquisition of skills and knowledge, but also of the indirect contributions it makes in guiding the development of attitudes, points of view, goals and ideals."[1]

This realization of the fundamental nature of emotions as related to learning led Rugg and his associates to provide special opportunity for practice and growth in intelligent emotional attitudes.

RUGG'S CURRICULUM IDEAS

Professor G. T. Buswell, Professor of Educational Psychology, University of Chicago, agrees with Rugg when the latter claims that a curriculum must be organized without becoming completely rigid and formal.[2] They agree also in the view that, since curricula must attempt to stimulate desirable responses, educators and society must reach some agreement on goals of education. Buswell and Rugg agree in condemning both the set verbalisms of the traditional school and the exclusion of intellectual efforts by some "active" schools. Both agree that "life-likeness" of the school cannot hold too important a position in curriculum construction. Buswell agrees with Rugg that the curriculum must be organized to contain significant racial experience and that it is the function of educators, psychologists, sociologists, and others, to determine what is significant. Professor Buswell endorses also the organization of teaching units bases on concepts and generalizations to meet the ever-increasing student maturity. Professor Buswell warns that mere repetition alone does not establish learning. Buswell agrees with Rugg that concepts and generalizations must be developed from facts in order to prevent pure memoriter learning.

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1. Anderson J. "The Relation of Emotional Behavior to Learning", Chapter IX, Psychology of Learning, The Forty-first Yearbook, Pt. II, of the National Society for the Study of Education. p. 351
2. Buswell G.T. "Organization & Sequence of the Curriculum", Chapter XIII, Psychology of Learning, The Forty-first Yearbook of the National Society for the Study of Education.

RUGG AND PLANNED RECURRENCE

Rugg has organized his courses in the social studies to provide for the planned recurrence of key concepts.

Professor J. B. Stroud of the University of Iowa, points out that "practice is a necessary condition to learning but not a sufficient condition. . . . Just as it is a half-truth to say that practice makes perfect, so is it a half-truth to say that learning is not accomplished by practice. . . . but we do not learn by sheer repetition. . . mere repetition, repetition in itself, does little or nothing to increase the probability of learning".[1]

Professor Stroud declares that there is no easy road to learning, much that is learned is soon forgotten. The proponents of frequent repetition in the social studies might heed the foregoing. The validity of repetition as a means of learning, may be recognized but it is possible to have too much repetition. Let us suppose that the student learns intensively about Columbus in Grade V, again in Grade VI, once more in Grade VII, and even, perhaps, in Grade VIII. In such a case, the repetition might prove detrimental. Loss of interest and the deadening of motivation certainly follow such a procedure. The main child interest in Columbus is probably consumed in his first intensive study of the explorer. Subsequent studies of Columbus may bring forth the attitude, "we've had this before". Another attitude absorbed by both student and teacher is this: "We are going to have this again and again therefore superficial treatment this time is adequate".

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1. Stroud J. B. "The Role of Practice in Learning", Chapter X, Psychology of Learning, The Forty-first Yearbook, Pt. II, of the National Society for the Study of Education. p. 354

However, Rugg's planned recurrence should be interpreted to mean, in the main, a repetition of concepts, generalizations and principles, rather than facts. This is less objectionable. As Professor Stroud points out, the development of meanings and generalizations is very often achieved by extensive study.[1] Many-sidedness of approach rather than repetition of a single approach is preferable, he says. Extensive class discussion and extensive reading are vital to understanding. Rugg's practice of planned repetition is close to this psychologically correct pattern.

THE DIFFICULTY OF THE COURSE

Rugg may have expected too much of both the interests and the abilities of the students who are to use his books.

As an example, let us examine Rugg's recommendation that "Changing Civilizations in the Modern World" is suitable for the second half of the Grade seven program.

Grade seven students may not find the material of such books as "Changing Civilizations in the Modern World" of great interest. If the material of the new course is to meet child interests, then much of the Rugg course must be considered as being outside the interests of the grade for which particular Reading Books have been assigned.

In the social studies understanding is vital. Much of the material in "Changing Civilizations in the Modern World" may be found to be beyond the comprehension of the students for whom it is offered. Most of the Rugg books, designed for Junior High School use, can be most efficiently used at the Grade nine level and not before.

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1. Stroud J. B. "The Role of Practice in Learning", Chapter X, Psychology of Learning, The Forty-first Yearbook, Pt. II, of the National Society for the Study of Education. p. 372

Rugg's concepts, generalizations, and themes may be regarded in many quarters as an organizing device or skeleton for the facts contained in his Reading Books. Used as "just another text", these books may prove even less valuable than many other texts. In Alberta, we are so using the Rugg books. Actually, we are dipping into the Rugg books for the facts they contain. The author never intended them to be used in this fashion. Under such conditions, Rugg's organization of concepts, generalizations, and themes is practically ignored.

RUGG'S INFLUENCE ON THE ALBERTA COURSE

Rugg's reading books have been used widely in Alberta schools as reference books. They were recommended by the Department of Education in the reorganized course of studies which was introduced in 1935. However, they were recommended as reference books and the guide texts of McDougall and Paterson, produced later, became the official outlines of the course. The Rugg reading books were widely used but for the facts they contained rather than as an outline of the Alberta course. Therefore, Rugg's themes, concepts, and generalizations have not provided the framework for the social studies in this province and they have not received serious recognition as a necessary framework for the social studies course. They have been used, however, to provide valuable information of a unified nature, on selected topics.

Rugg's Guides for Teachers received extensive use at the time of the introduction of the Alberta course in the social studies. Alberta teachers are indebted to Rugg for his description of teaching procedures in the social studies. The Teacher's Guides were used as the basis of instruction in methods by many Department of Education instructors. Many

teachers, who avoided the Rugg Reading Books, purchased the Guides which were, in fact, a composition of methods, procedures, and devices in the teaching of the social studies.

Rugg's Workbooks were not widely used in this province. It was not to be expected that the Workbooks would be purchased in large numbers unless the Reading Books, upon which they were based, had become the official text in the social studies.

Rugg's main influence on the Alberta course, in the social studies, has been in the field of method rather than subject matter.

CONCLUSION

Rugg has outlined a philosophy, a psychology, and a practice of teaching. Basically, his practice of teaching the social studies insists that a directed activity program must provide the basic classroom method. The students are not to be set free completely from traditional learning of facts. The selection of facts, the method of learning facts, and the reason for learning facts, comprise the differentiating feature. The method revolves around the understanding of facts to be learned rather than around the rote memorization of teacher-selected material. Facts are the foundation for concepts, generalizations, themes. Rugg has not only outlined the essential teaching principles, but he has illustrated abundantly the exact techniques by means of which these principles may be practised. His long enumeration of methods is purely suggestive and therefore some care is taken to avoid the encrusting of a new traditionalism in the social studies. There is little doubt that careful selection and use

of his suggested methods and materials will result in essential growth of character and knowledge. Rugg has provided a theory of education around the social studies course but he has done much more. Using the theory as foundation, he has built a complete course. Few educationists have attempted so much and fewer still have achieved so much. And still fewer have fought the good fight and approached the end of it with such brilliant hope:

"If the wealth of modern creative thought could be assembled and organized, man would command sufficient wisdom to guide the youth of the world. The School of Tomorrow could be brought to life today. Enough is known of man, his knowing and his behavior, to organize its teaching. Enough expressive experience has been lived to guarantee a high order of esthetics. Enough is known of the first principles of conduct to solve the problems of freedom and control. The four foundations of education - a Socialogy, a Psychology, an Esthetics, and an Ethics --- lie scattered in many places, the makings of a great education. The educators of America must now organize these in great state papers and focus them directly on the problems of man."[1]

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1. Rugg H. Foundations for American Education (1947). p. 807

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